

أنوار الحديث

IN LIGHT OF
SACRED TRADITIONS
OF THE
BELOVED



[Anwār-ul-Hadīth]

Author

“Faqīh-ul-Millāh” Hadrat ‘Allāma Muftī
Jalāl ad-Dīn Ahmad al-Qādirī al-Amjadī
[d. 1421 AH/2001 AD]

English translation & notes by
Muhammad Kalīm al-Qadīrī

Published by
Maktab-e-Qadria
U.K.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلاة والسلام على سيدنا رسول الله وعلى آله وصحبه ومن والاه

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Kutub Khana Arnajadia, Delhi

Book Name: Anwār-ul-Hadīth

Author: Mufti Jalāl ad-Dīn Ahmād al-Qādirī al-Amjadī

Translated by: Muḥammad Kāfūr al-Qādirī

Layout & Typesetting: Maḥsūd Yūsuf

First Edition: July 2010

Published by: Maktab-e-Qādiria (Bolton - UK)

Printed by: Kutub Khana Amjadia
425/7, Main Mahal, Jama Masjid
Delhi-110006, India
Ph: 0091+1-32484831, Telefax: 23243187
e-mail: kkanjadia@yahoo.co.uk

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Dedication

This book is dedicated to all the great Mashā'ikh from the family of the Messenger of Allah ﷺ, who have preserved an unbroken chain of transmission to the Messenger of Allah ﷺ, passed this trust of the Ahādīth to generations on end, and physically, spiritually, both inwardly and outwardly preserved the sacred trust of the Sunnah of the Beloved Messenger ﷺ:

- I. Hadrat Sayyid Shah Āl-e-Rasul Ahmadi Marehrawi [d. 1296/1879]
- II. Hadrat Sayyid Shah Abul Husain Ahmed Noori Marehrawi [d. 1324/1906]
- III. Hadrat Sayyid 'Abd al-Samad Mawdudi Chishti [d. 1323/1905]
- IV. Hadrat Sayyid Didar 'Ali Shah Muhaiddith-e-Alwari [d. 1354/1935]
- V. Hadrat Sayyid Shah 'Ali Husain al-Ashrafi al-Kichaudhari [d. 1355/1936]
- VI. Hadrat Sayyid Mehr 'Ali Shah Chishti Colarwi [d. 1356/1937]
- VII. Hadrat Sayyid Jama'at 'Ali Shah Muhaiddith-e-'Allpuri [d. 1370/1951]
- VIII. Hadrat Sayyid Abul Qasim Muhammad Isma'il Hasan al-Barakati Marehrawi [d. 1347/1927]
- IX. Hadrat Sayyid Awlad-e-Rasul Muhammad Miya al-Qadiri al-Barakati [d. 1375/1956]
- X. Hadrat Sayyid Āl-e-Mustafa al-Qadiri al-Barakati Marehrawi [d. 1394/1974]
- XI. Hadrat Sayyid Mustafa Haydar Hasan al-Qadiri al-Barakati Marehrawi [d. 1316/1995]

..and to all those scholars of Islam who worked tirelessly to kindle the fire of love for the Messenger of Allah ﷺ in the hearts of many:

- I. Hadrat 'Allama Naqi 'Ali Khan al-Qadiri al-Barakati al-Barelwi [d. 1297/1880]
- II. Hadrat 'Allama 'Abd al-Qadir al-Qadiri al-Barakati al-Badayuni [d. 1319/1901]
- III. Hadrat 'Allama Ahmad Hasan Kamrupi [d. 1322/1904]
- IV. Hadrat 'Allama Hidayatullah Jompuri [d. 1326/1908]
- V. A'lahadrat Imam Ahmad Raza (Rida) Khan al-Qadiri al-Barakati al-Barelwi [d. 1340/1921]
- VI. Hadrat 'Allama Sayyid Sulayman Ashraf al-Bihari [d. 1358/1939]
- VII. Hadrat 'Allama Harid Raza Khan al-Qadiri al-Barakati al-Barelwi [d. 1362/1943]
- VIII. Hadrat 'Allama Arjiad 'Ali al-A'zami al-Radawi [d. 1367/1948]
- IX. Hadrat 'Allama Sayyid Na'im ad-Din Muradabadi [d. 1367/1948]
- X. Hadrat 'Allama Sayyid Muhammad Muhaiddith al-Ashrafi al-Kichaudhari [d. 1381/1961]
- XI. Hadrat 'Allama 'Abd al-'Alim al-Siddiqi al-Merthi [d. 1374/1954]
- XII. Hadrat 'Allama 'Abd al-'Aziz Muhaiddith-e-Muradabadi [d. 1396/1976]
- XIII. Hadrat 'Allama Mustafa Raza Khan al-Qadiri al-Barakati al-Barelwi [d. 1402/1981]
- XIV. Hadrat 'Allama Habibur Rahman al-Qadiri [d. 1401/1981]
- XV. Hadrat 'Allama Mufti Sharif Haq al-Qadiri al-Arjiadi [d. 1421/2001]
- XVI. Hadrat 'Allama Mufti Jalal ad-Din Ahmad al-Qadiri al-Arjiadi [d. 1421/2001]
- XVII. Our Spiritual Mentor whose guidance and spiritual blessings assisted and shall still assist us in every step of our life, the Crown of Shar'ah and Gem of Tariqah, Mufti-e-A'zam, Hadrat 'Allama Muhammad Akhtar Rida Khan al-Qadiri al-Azhari (may Allah the Most Exalted preserve him)

لا خیل غنی احیاء و لا مال
للمعد النطق ان لم تعد الحلق.

کیسے اقرب کا تہہ ہوتا رہتا ہو کہ اپنے مری سر کلوس کی

Acknowledgements

الحمد لله
والصلاة على
آل أبي طالب
والسلام على
سيدنا محمد
وآله الطيبين الطاهرين
والمؤمنين أجمعين
والسلام على
سيدنا محمد
وآله الطيبين الطاهرين
والمؤمنين أجمعين

"If you are thankful, I will surely give you more; but if you are ungrateful, My punishment is severe indeed."

[al-Qur'an - Surah:14 - Ibrahim, Verse:7]

"(Surely) he who does not thank people has not been grateful to Allah."

[Blusmad Imam Ahmad, Tirmidhi, Diya al-Maqdisi in his "al-Mukharrah" with a fair chain of transmission to Hadrat Abu Sa'ïd al-Khudri ؓ]

I would like to express my deep sense of gratitude and indebtedness to all my teachers, especially my father Hadrat 'Allama Maulana Muhammad Iqbal sahib al-Qadiri an-Noori al-Misbahi; firstly for his motivation to translate this book, secondly for his consummate knowledge (so that further explanations and footnotes could be added to the original text), invaluable guidance and encouragement, and thirdly, for the invaluable collection of books which undoubtedly assisted in the references for the Ahadith and the Islamic rulings mentioned throughout this book.

Furthermore, I would also like to thank my teacher, Hadrat Mufti Muhammad Ayyub sahib al-Ashrafi for us benefiting from his knowledge and his continuous du'as.

Maulana Muhammad Nizamuddin al-Misbahi has spent much time and effort in correcting the 'Trib of the Arabic text, and hence, I am also heavily indebted to him for such valuable time spent in this regard.

Were it not for the continuous supplications of my parents, this work would have been impossible to complete...May the Almighty grant them all a long and prosperous life...*Ameen*

I would also like to extend my special thanks to al-Haj 'Abdur Razzaq Baghas who provided me with the means to carry out such projects. Maulana Muhammad Khalid, Muhammad Maqbul, Muhammad Hanif are also thanked for providing me with means to type and prepare this book.

I am also immensely thankful to Muhammad Maqbul for the final typesetting and layout of this book and for the composing of the text in this book.

Maulana Manzurul Islam al-Azhari, Maulana Hafiz Muhammad Ather Husain al-Azhari and Maulana Munawwar 'Aleeq Ridwi had spent their valuable time for their invaluable introductions to this book, and thus I would like to extend my earnest thanks to them.

I shall be neglectful of gratitude if I was not to mention Maulana Muhammad Khalid Husain, Muhammad Zakir Husain and Mubarak Dawood who spent their time proofreading the text and providing me with an invaluable feedback on further improvements to the text.

Finally, I would like to thank all those individuals who have made it possible for this book to be published.

I would also like to point out that we are only human beings and to err is in the nature of humans. Therefore, if there is any inaccuracy in the translation, please do pardon us and do inform us of any corrections, so that the text can be amended in the next edition.

We supplicate to Allah & that He accepts this humble effort in His Divine court, and make it a means of salvation for all of us, and a means of forgiveness, bliss and felicity for all those who have helped us in this regard.

Muhammad Kalim al-Qadiri
Bolton - U.K.

About the Author

Faqīh-e-Millat Hadrat Shaykh
Mufti Jalāl ad-Dīn Ahmad al-Qadiri al-Arnajadi
[1933 - 2001]

Birth and Family

Faqīh-e-Millat Hadrat 'Allama Mufti Jalāl ad-Dīn Ahmad al-Qadiri al-Arnajadi was born in 1933 in Qhagari, a famous village some 20 kilometres away in the west of Basti in the state of Uttar Pradesh, India.

He was born in a religious family. His grandfather, al-Hajj Muhammad 'Abd al-Rahim was a good natured, pious and a God-fearing man. He had passed away in the prime of his youth. His father, al-Hajj Jan Muhammad used to impart and disseminate the sacred knowledge to the children of his community without any remuneration. He rendered this service solely for the sake of gaining the pleasure of Allah Most Exalted.

When he was appointed the Imam of the Jamia Masjid, he voluntarily led the congregation for the daily prayers and the two Eids. He was well known for his piety, righteousness, and fear of Allah. The residents of the village held him in high esteem, and even remember his relentless efforts in the implementation and impartment of religious education in their society for gaining the pleasure of Allah the Most Exalted.

He passed away in 1951, just eight months before Hadrat Mufti Jalāl ad-Dīn Ahmad al-Qadiri al-Arnajadi was conferred the Degree of 'Alimul-Uloom - Scholarly status.

Faqīh-e-Millat's mother, the late Bibi Rehmatus Nisa, came from a very religious family. She was very punctual in performing the daily prayers, and in reciting the Holy Qur'an early in the morning. She had learnt the *Du'a-e-Qanul 'Arsh* and *Durud-e-Likhi* by heart and made it a habit of reciting these blessed words at dawn and dusk. She passed away on the 12th of April 1979.

Faqīh-e-Millat always acknowledged his gratitude to his parents who took great pains and put in relentless efforts in educating him. They played a commendable role in his education, the like of which is hardly to be found these days.

He was the only son and thus the only support for his parents who - due to old age - had become weak and feeble. Despite this, they never wrote a single letter to him when he was in pursuit of quenching the thirst he had for the Sacred knowledge, so as not to distract him from learning.

Education

Faqīh-e-Millat had a strong desire for acquiring the Sacred knowledge even in his childhood. He was only ten years old when he had completed the memorisation (*hifz*) of the Holy Qur'an, within a short span of three and a half years in 1944 at a *madrassa* (primary school for elementary Islamic education) in his own village.

Thereafter, he went to Jhātgarh, a town in Faizabad (India) and studied Persian literature and other elementary books on Islam under the guidance of Hadrat Maulana 'Abd al-Rauf and Hadrat Maulana 'Abd al-Bari.

He travelled to Nagpur in 1947. Here, he worked during the day and studied at night. He would send twenty five to thirty rupees to his parents, and spend the rest - little as it was - to meet his personal expenses.

In Nagpur, his kind and affectionate teacher, the elite among the scholars Hadrat 'Allama Maulana Arshad al-Qadiri taught him the Dars-e-Nizami course. He also learnt Tajweed (Science of Arabic Phonetics and Intonation) from a Qari after the Fajr and 'Asr prayers. Thus, he kept pursuing his education and in 1952 he completed the course and was honoured with the degree of Alimul-Uloom.

In Face of Difficulties and His Forbearance

His life serves as a great example for the students of the Sacred knowledge to follow and imitate. Before he went to Nagpur, two calamities had afflicted his family. His elder brother Muhammad Nizamuddin, who looked after the family, suddenly passed away in 1944. About ten months after this calamity, his father was struck with lightning. Although he survived the accident, he was rendered too weak to work. His father was the only earning member in the family.

Poverty and starvation loomed large. Therefore, Faqih-e-Millat decided to do a part-time job of teaching the children at the house of al-Haj Muhammad Shaif at Muballa Bagheecha, Itifaiganj for ten rupees per month on the condition that he would be allowed to continue his studies at the Madrasa in Itifaiganj.

Thus, he completed the course at that madrasa. At this moment, the members of his family advised him to cease his educational career and to work in order to provide financial support to the family. However, Faqih-e-Millat wanted the dream of his elder brother come true; which was to see him as a scholar by sending him to Bareilly Sharif.

In addition to this, he himself did not like to remain merely a Hafiz, who – in most cases – hardly possess much knowledge with regards to the Shar'ah. Consequently, he persuaded the members of his family to allow him to continue his education.

Now he started looking for a Madrasa where he could work during the day and study at night. He was informed of such a Madrasa in Nagpur which was run by Hadrat 'Allama Arshad al-Qadri. Thus, he went to Nagpur and studied there under the kind patronage and guidance of Hadrat 'Allama sahib.

However, difficulties did not end here. Two years before he completed his education in Nagpur he had decided in 1950 to give up studying and to work in a mill in Ahmad-Abad – Gujarat, India. He had packed his luggage and went to Hadrat 'Allama Arshad al-Qadri to seek permission. Hadrat 'Allama asked him to change his decision and continue his education. Hadrat 'Allama told him that in the old days the great men of knowledge – the Scholars – had tolerated

innumerable difficulties for the sake of gaining the Sacred knowledge. Therefore, he too should not feel afraid of the unfavourable circumstances in the way of acquiring religious knowledge. Otherwise, he will remain a mere Hafiz and an employee throughout his life.

Hadrat 'Allama sahib also assured him of all possible help. Eventually Faqih-e-Millat agreed to change his mind and continued his study till he completed the course there. Thus, this meeting came out to be a turning point in his life. He cherished the sincere advice of Hadrat 'Allama Arshad al-Qadri, and also remained grateful to him throughout his life. Hadrat 'Allama sahib also considered him as a favourite student and held him in high esteem amongst his students.

Teaching

After Faqih-e-Millat graduated from Madrasa Islamiyyah Shams al-Ulum, Bakra Mandi, Muminpur in Nagpur, he initially started teaching first at Dobolia Bazar, a village about five kilometres away from Ofhaganj. However, the members of the Managing Committee of the Madrasa were not interested in developing the Madrasa and enhancing its potential values. Therefore, he resigned from that Madrasa in 1954 and went to Jamshedpur where Hadrat 'Allama Arshad al-Qadri had established Madrasa Faizul Uloom.

As there was no vacant post in that Madrasa at that time, he started teaching in a Maktab. He taught there for about five months and then, he got his teacher's (Hadrat 'Allama Arshad al-Qadri) permission to leave Jamshedpur. Thereafter, he returned to his village.

In 1955, Hadrat Shah Muhammad Yar Ali sahib and Hadrat 'Allama Hashmat 'Ali Khan sahib appointed Faqih-e-Millat as a teacher in Madrasa Qadria Razawiyyah in Bhawpur, Basti. He taught here for about one and half years. However, due to disagreements and blatant differences between the Managing Committee and a scholar of such a high calibre, he resigned.

Meanwhile, Hadrat Muhammad Yar Ali Sahib had developed Faizur Rasool from a small Maktab to a large university – Darul Uloom. He asked Hadrat Faqih-e-Millat to teach in Darul Uloom Faizur Rasool. Thus he did for 37 years from 1956 to 1993. Here he taught the students and issued *fatawa* as well.

In 1993, he resigned from Darul Uloom Faid ar-Rasul due to certain unfavourable circumstances.

He eventually came back to Qhagari and established a training institute for the 'ulemas (graduated scholars) to become trained in the field of issuing fatawa.

The great Muhaqqiqh of the Indo-Pak subcontinent of this age, the Master in the field of *fatawa* and *fiqh*, Hadrat 'Allama Mufti Diya al-Mustafa al-Qadri had laid the foundation stone to this great institute, which has - through this blessing of his - flourished to become one of the centre-points of further learning.

Tarawih Prayer

Faqih-e-Millat had become a Hafiz at a very tender age. Thus, he was not yet entitled to lead the prayers. However, when he became older, he started leading the Tarawih Prayer at several places starting in 1948. Then, in keeping the promise made to the late Seth Haji Hayat Muhammad, a disciple of Hadrat Shah Muhammad Yar Ali, he led the Tarawih prayer in the Mosque of Hayatnagar - Chakrapar in Bombay from 1966 till his death.

Issuing Fatawa

Faqih-e-Millat started issuing *fatawa* at a very young age of twenty-four years in 1957. He continued this very important task of issuing *fatawa* for twenty-five years, after which he ceased in 1983 due to his deteriorating health.

The collections of his fatawa have become popular far and wide. The famous collection being *Fatawa-e-Faiz-ul-Rasul* in two volumes, *Fatawa-e-Barakatiya* in one volume, *Fatawa-e-Faqih-e-Millat* in two volumes, and the Annual Fiqh magazine in more than seven issues.

All of these collections of *fatawa* and many other books, which we shall discuss later on, have been greatly appreciated and praised by the great scholars. Not only have the scholars accepted his *fatawa*, but other books authored by him have been granted acceptance by the common people as well.

Faqih-e-Millat gives the credit for his skills and proficiency in *fatawa* writing to his spiritual mentor, Sadr as-Shari'ah Hadrat 'Allama Mufti Qadi Amjad 'Ali al-A'zami, whose life had inspired him a lot.

Literary Works

Although Faqih-e-Millat was engaged in teaching students of the Sacred knowledge and issuing *fatawa*, he spared time for writing books. He wrote these books with an aim to propagate and spread the teachings and doctrine of the Ahlus-Sunnah wa'l-Jama'ah; preached and upheld by the Gnostic, Mujaasid, Muhaqqiqh, Mujtahid, Mujaddid Imam Ahmad Raza Khan. He also placed tremendous effort in reforming the evils that had crept into society. These two aims were duly served by the books which he authored.

Following are several books authored by Faqih-e-Millat:

- *Gulastah-e-Mathnawi*
- *Mu'ariful Qur'an*
- *Anwar-e-Shari'at*
- *Hajj-o-Ziyarat*
- *Muhaqqiqana Faisla*
- *Zaroori Masa'il*
- *Anwar-ul-Hadith*
- *Ahkam-e-Nigjat*
- *Ilmu Qur'an*
- *Ta'zeem-e-Nabi*
- *Bagh-e-Firdak aur Hadith-e-Qirtas*
- *Chair Muqallidin ka Tarz*
- *Bad Mazhabo se Rishie*
- *Ojandi ka Mas'ala*
- *Khatbat-e-Mulhararra*
- *Noorani Ta'leem 6 Parts*
- *Sayyidul Awliyyah - life of the great Sufi Master Shayekh Ahmad Kabir al-Rifa'i*
- *Fiqhi Pahlviya ('Ajaib al-Fiqh)*

Some of the above books have been translated into English and Hindi.

In addition to this, Faqih-e-Millat also established a publishing firm named "Kutub Khana Amjadiya", dedicated to publishing books authored by the Sunni 'Ulema. At present, this publishing firm is run and managed by his son, Hadrat Maulana Anwar Ahmad Saheb Qadri.

Speeches

Apart from the above-mentioned works, Faqih-e-Millat also travelled to different parts of the country to deliver sermons and speeches in order to preach the doctrines of faith and the teachings of Islam, particularly to the illiterate who were not that fortunate to read or write.

However, he was strictly against those gatherings which were organised for mere worldly gains.

Discipleship

Hadrat Ahsan al-'Ulema 'Allama Haider Hasan sahib Barakat had honoured Faqih-e-Millat with his *khilafat* (spiritual discipleship) as he observed the tireless effort Faqih-e-Millat placed to spread and teach the doctrine of Ahlus-Sunnah wal-jama'ah. Moreover, he saw in him righteousness, piety and *taqwa*. He thus honoured him with such a great award.

Demise

A scholar of such a high calibre, whose likeness is hard to find in this era, left this mundane world on Thursday night (Islamically being the night of Friday) the 3rd of Jumad al-Akhirah 1421 AH, coinciding the 23rd of August 2001.

The demise of such a great Sufi scholar is indeed the demise of a world of full wisdom and knowledge.

May Allah the Most Compassionate reward him abundantly and shower immense blessings upon his grave...Ameen

Preface 1

Allah in the Name of, the Most Affectionate the Ever-Merciful

All praise is due to Allah. Blessings and Salutations upon the Leader of all the Messengers our Master Sayyiduna Muhammad ﷺ, and upon his family, and all his Companions.

According to the masters in the science of Usul, *Wahy* (revelation) is initially split into two main categories: 1) *Muthaw* – that which is recited and (2) *Chair Maltuw*.

The first type is the Holy Qur'an, whereas the second type is the blessed Ahadith (sayings) of the Messenger of Allah ﷺ. The Ahadith are categorized as *wahy* due to the fact that Allah Most High has stated in the Holy Qur'an: "and he speaks not of his own desire. That is not but the revelation that is revealed unto him." [Surah al-Najm: 3-4]

This is the reason why scholars from around the world paid special attention and exerted their efforts in memorising, revising, collecting, combining and then categorising the Ahadith. Some of these scholars had embarked on their journey in search of all the Authentic (*Sahih*) Ahadith they could find. Some had collected not only the Authentic but also those Ahadith that were graded weak (*Du'if*); some had paid attention to collecting only those Ahadith whose chain of transmission reaches the Messenger of Allah ﷺ (*Maf'ul*), and the chain is all intact (*Mursul*), whereas others placed their efforts in finding the *Mawduf* Ahadith and the *fai'dul* of the Companions and their successors. A few Muhi'ddithin collected Ahadith in relation to all the fields of life, while some only collected Ahadith which pertained to one topic such as 'Aqaid (tenets of faith) and so forth. Some chose to prepare and categorise the Ahadith on a *fah*i criteria, whereas others chose to classify the Ahadith according to the status of their narrators.

Conclusively, in whichever way they could serve the *deen* through the Ahadith of the Messenger of Allah ﷺ, they did. In rendering such a great service, the Hanafis, Malikis, Shaf'is and the Hanbalis all sincerely served the religion by

the collection of Ahadith according to their capability. Some collected the text of the Ahadith while others laid down those fundamental rules that were essential for the Hadith-specialists that were to emerge in the coming generations.

However, there did come a time ■ history, which can be rightly stated as an era of narrow-mindedness and an era where there were preconceived notions. The result was a scarcity of scholars who were sincere in their works; internal conflicts and enmity between one another became the 'norm' in those days.

It grew to such an extent that those sincere scholars and giants in the field of sacred knowledge - who had initially laid down the foundations for the science of Hadith - were criticised and made targets for the layperson's critical remarks. Specifically, it was the Hanafi fiqh (jurisprudence) that was targeted and as an attempt to defame it, people started to claim that its source and origin was not the Ahadith, but rather analogy!!!

If we analyse the 2nd century AH the Companions of Imam Abu Hanifa ؓ and his students would come to light, without whom the history of the science of Hadith would remain incomplete.

Imam Yahya ibn Sa'id al-Qattan ؓ [d. 198 AH] was ■ ascertified scholar in the field of criticising narrators and Imam al-Dhahabi states that he used to give *fatawa* according to the views of Imam Abu Hanifa ؓ; the Leader of the Muhaddithin Imam 'Abdullah ibn Mubarak ؓ [d. 161 AH] was an elite student of Imam Abu Hanifa ؓ; Imam Waki' ibn al-Jarrah ؓ [d. 197 AH] with regards to Imam Abu Hanifa ؓ states, "I have never seen anyone more elite or superior than him," also issued *fatawa* based on the views of Imam Abu Hanifa ؓ.

Even if we analyse and study carefully the lives of the three most famous students of Imam Abu Hanifa ؓ: Imam Zufar ibn Hudhail ؓ [d. 158 AH], Imam Muhammad ibn al-Hasan al-Shaybani ؓ [d. 189 AH] and al-Qadi Imam Abu Yusuf Ya'qub ibn Ibrahim ؓ [d. 182 AH] it would come to light that ■ well as having a lofty station in the field of Islamic Jurisprudence (*fiqh*), they were also masters in the field of Hadith.

The former (Imam Zufar ؓ) has been mentioned in Ibn Hibbar's book on The Reliable and Trustworthy Narrators - "al-Thiqat." He had compiled many Ahadith and named it "al-Āḥḍār."

The second (Imam Muhammad ؓ) compiled "al-Āḥḍār," "al-Muwatīṣ" and "al-Hujjat *ʿalā* Ahl al-Madīnah" all of which relate to the science of Hadith.

The latter (Imam Abu Yusuf ؓ) has been mentioned in Imam al-Dhahabi's renowned "Tadhkirat al-Huffāz" in which the latter spares a whole section on his life and works.

Imam Ibn Jarir states, "He (Imam Abu Yusuf ؓ) was an outstanding *faqih*, scholar and a *hafiz*. He was recognised due to his excellence in memorising Ahadith."

These are just a few examples of what the reliable and trustworthy masters in the field of Hadith had stated with regards to Imam Abu Hanifa ؓ and his students.

For quite some time, this dilemma had also broken out in the Indo-Pak subcontinent - followers of their desires and people who do not have even the slightest connection ■ knowledge started to remark and state baseless arguments against following (*taqlid*) Imam Abu Hanifa ؓ. Without thinking or understanding such people claimed that Imam Abu Hanifa ؓ based his *fiqh* on his own analogy.

In such a time, there was a great need of a book in Urdu, that is written in a simple easy-to-read language, and is prepared in such a sequence that first the text of the Hadith, then its translation and then Islamic rulings be written in light of the Hadith mentioned. It was also essential that this book is an upshot of great masterpieces such as "al-Āḥḍār" of Imam Abu Yusuf ؓ, "al-Jāmi' al-Kabir," "al-Muwatīṣ" and "al-Āḥḍār" of Imam Muhammad ؓ, "Sharh Ma'āni al-Āḥḍār" of Imam Abu Ja'far al-Tahawi ؓ, "Sūrat al-Mukhtār al-Tahiri" of Imam al-Jassas ؓ, "al-Hujjat al-Kabir" and "al-Hujjat al-Saghir" of Imam 'Isa ibn Aban al-Basri ؓ, "Sūrat al-Bihar" more famously known as "al-Jāmi' al-Ridawi" of Malik al-Ujlawi Shaykh Zayt al-Din al-Ridawi al-Biharī (student and Caliph of Imam Ahlus Sunnah Imam Ahmad Rida Khan).

The necessity for such a book was greatly felt by Faqih-e-Millat Hadrat 'Allama Mufti Jalal al-Din Ahmad al-Qadri al-Arjandi and thus he compiled a book "*Anwār-ul-Hadith*."

The language used in "*Anwār-ul-Hadith*" is simple and easy to understand. Islamic rulings have been mentioned in quite an extraordinary style by laying the Ahadith in the sequence of Fiqh chapters. Ahadith have been collected from *Sunan, Musannafat, Jaami'*, and *Athar* and frequently we see the Ahadith being commented upon by the sayings of our pious scholars. Such a great book is a clear evidence of the author (Faqih-e-Millat) being a master in the fields of sacred knowledge; more specifically Fiqh and Hadith.

India has always been and always will be a place where such great luminaries emerge whose names history can never forget. Especially, in relation to the services rendered in the field of Hadith India has produced such great masters and giants that not only the non-Arabs, but even the Arabs have commended and taken benefit from.

A teacher at al-Azhar University (Cairo, Egypt), Dr. Mustafa Muhammad Abu 'Imarah states – shedding light on the services rendered by the scholars of Indo-Pak:

"For four centuries or even before, scholars from Indo-Pak have served the field of *Ahadith*. Among these the "*Dehlwi*" family is at the foremost, specifically mentioning *Shaykh 'Abd al-Haq "Muhaddith-e-Dehlwi"* [d. 1052 A.H.], *Waliullah Ahmad ibn 'Abd al-Rahim al-Dehlwi* [d. 1172 A.H.],...The Imam of all Imams, the great *Muhaddith* and *Ustul* al-Shaikh Ahmad Rida Khan [d. 1340 A.H.] among those great luminaries notable for their tremendous services in the field of *Ahadith*..."

[Preface to "*al-Hadi al-Kayfi Hukm al-Di'af*"]

We find it appropriate to add a few more names to this list of scholars who lit the inextinguishable candle of *Ahadith* in the Indian subcontinent: Hadrat 'Allama *Shaykh Wajih al-Din al-Alawi al-Gujarati* [b. 911 A.H. – d. 998 A.H.], Hadrat 'Allama 'Ali Mullaqi al-Hindi [d. 1040 A.H.], Hadrat 'Allama Muhammad ibn Tahir al-Fathani al-Gujarati [d. 1040 A.H.], Hadrat 'Allama Wasi Ahmad al-Suri [d. 1040 A.H.],

Hadrat 'Allama 'Abd al-'Ali Faranghi Mahalli [d. 1820], 'Allama Fadh-e-Rasul al-Badayuni [d. 1872], Khutab al-Akbar Hadrat 'Allama al-Sharif Shah Al-e-Rasul Ahmadi Barakati [d. 1879], Imam al-Muhaddithin al-Sayyid al-Sharif Dider 'Ali Shah [d. 1935], Taj al-Fuhal 'Allama 'Abd al-Qadir al-Badayuni [d. 1901], al-Mufti al-Azam Imam Mustafa Rida Khan al-Barelwi [d. 1981], Sadr al-Shar'ah al-'Allama Shaykh al-Mufti Aynjad 'Ali al-A'zami [d. 1945], Hafiz al-Bukhari Shaykh Khwajah 'Abd as-Samad Chishti [d. 1905], Sadr al-Ahadith al-Sayyid al-Sharif Na'im al-Din al-Muradabadi [d. 1948], Muhaddith-e-A'zam-e-Hind al-Sharif al-Sayyid Muhammad al-Kidouchavi [d. 1961], *Majlis-ul-'Ulema* Hadrat 'Allama Maulana Zafar al-Din al-Qadri al-Bihari [d. 1961], Hadrat 'Allama Mufti Ahmad Yar Khan al-Na'im [d. 1961], Muhaddith-e-A'zam-e-Pakistan Hadrat 'Allama Sardar Ahmad Khan [d. 1961], Hafiz-e-Millat Shaykh 'Allama 'Abd al-'Aziz "Muhaddith Muradabadi" [d. 1961], Sadr al-'Ulema 'Allama al-Sharif al-Sayyid Ghulam Jilani al-Merthi [d. 1961], Hadrat Shaikh Sabih al-Haq 'Imzadi Muhaddith Azimabadi [d. 1961], Faqih-e-A'zam Hadrat 'Allama Mufti Sharif-ul-Haq al-Qadri al-Arjandi [d. 1961], may the Almighty be pleased with them all...Ameen

These are just a few names of the great giants and masters who spent their whole life in teaching the Qur'an and the Ahadith and left an invaluable treasure of books for the forthcoming generations to take benefit from. The first three Hadith specialists are famous in the non-Arabs and the Arabs alike. In fact, Hadrat *Shaykh Wajih al-Din al-Alawi* [d. 1040 A.H.] was such a great scholar of Hadith that the Dehlwi family of Muhaddithin specifically *Shaykh 'Abd al-Haq Muhaddith al-Dehlwi* [d. 1172 A.H.] went to him to quench his thirst for the Sacred knowledge.

We do not need to mention the author of "*Anwār-ul-Hadith*," Hadrat 'Allama Mufti Jalal ad-Din Ahmad al-Qadri al-Arjandi as his personality is well known throughout the Indian subcontinent. He was a prime example of God-fearing scholars who acted according to the knowledge they were bestowed.

The whole of his life was spent in serving Islam and its teachings; he had an amazing love with the Sacred knowledge and the 'Ulema. More than half a dozen of his books written on *fiqh, fatwa, Ahadith, Tafsir* of the Qur'an and so forth, have been published and circulated all around the world. May Allah make this sincere effort a means of his salvation...Ameen.

The English translation however much possible, has been kept close to the original words in Urdu. In some places the Urdu passages have been translated into English not word-for-word but the meaning of it, yet the originality still exists: ■ well ■ the translation, footnotes have also been added to explain meanings in more detail, which has added to the benefit of this book.

There are many books written on various topics and different topics all relating to Islam, however there is scarcity of such literature, which correctly propagate the true teachings of Islam. We are, without any doubt, in great need of such literature in the English language.

In my opinion this book shall be of great assistance to all those in the UK and other English-speaking countries in gaining knowledge with regards to the rulings of Islam and the true doctrines of faith in light of the Prophetic sayings.

May Allah accept this effort...Ameen

(*Shaykh*) *Manzar-ul-Islam al-Azhari*
B.A. - Al-Azhar University (Faculty of Hadith)

Islamic Centre of High point
North Carolina - USA

15th May 2007

Preface 2

الحمد لله الذي قلب ألبابنا بقرآن الحديث السطوة، وأكمل الصلاة والسلام على جلي
الأنبياء الأئمة، وعلى آله هداة الذين وجدنا الأوراع، سبيلنا الأجدد ونورنا محمد في
الدين وأصحابه حمدة الذين الصالح، وعلى من التوجه في سلكه من طلة الأثر الجليل،
وسبيلهم بقرآن الرضا صلى الله عليه وسلم: (يُشْرِكُ اللَّهُ أَمْرًا مَسْجِدًا عَاقِلِي أَوْ عَالِمًا
لِللَّهِ كَمَا مَسْجِدًا) «وطيناً معلوماً، أمتك»

To proceed

Serving the Noble Traditions of our Beloved Mustafa (upon him be peace & blessings) is a huge contribution to preserving Normative Islam. This service is the most revered in our religion and whosoever took something from it owns ■ treasure. Those who succeed with it arrive at the alchemy of eternal bliss and their faces and chests are lit ■ promised by the Habb (upon him be peace & blessings). "may Allah enlighten the face of he who heard my saying, then preserved it and conveyed it accurately as he heard it". Their hearts are cherished with the secrets of conveyance and tongues are fragrant with the breaths of transmission. Mu'afa bin 'Imran ؓ, among the salaf, once said: "transcribing a single hadith is more beloved to me than offering prayer all night", and in a raised hadith the Beloved Prophet prayed: "Oh lord! Have mercy on my heirs (khulafa'i)." He was asked: "Who are they?" To which he replied: "Those who shall come after me and narrate my Ahadith and Sunna."

Imam Jalal al-Din Suyuti, may Allah be pleased with him, wrote the following verses in praise of the servants of Hadith:

من كان من أهل الحديث فإنه ذو نصرة في وجهه نور سطع
في الذي دعا بنصرة وجهه من أدي الحديث كما تحلح والبع

Whosoever serves hadith has indeed, A radiant face from it sparkles light

The Prophet prayed for the illumination of The faces of those who convey his hadith and follow

أهل البيت لهم منزلة عظيمة و هم نور في القلوب زاهرة
 بطور في ملكوت جنته منور فكانوا هم نورنا ونورنا

*The men of hadīth have apparent glories,
 And they are shining stars for humankind*

*Light has filled their chests
 So likewise you shall see their faces lit!*

Surely among such unforgotten men in history is the author of this comprehensive book, fascinating through its brevity and appealing in its chapters, "The Light Rays of Hadīth", the matchless faqih of his era and summoner to the Sunna, 'Allama Jalal al-Dīn Ahmad Arjādī, may Allah sanctify his secret and extend his benefit to us, ameen. The author's aim throughout is geared in direction of exposing the general teachings of Islam to Muslim masses in the easiest and most accessible way in light of hadīths whilst offering a fair commentary for the betterment of the Muslim state.

Ample detail has been presented on the life and works of this author and on the history of Hadīth. I will therefore bring my words to an end by thanking and paying my earnest congratulations to the translator, Sayyidī Kalim al-Azhari, by whose persistent efforts this English piece of work is produced, having done it for the pleasure of Allah Most High and seeking the fine company of the righteous preservers of the sunna. May Allah Almighty accept this work from his part and extend its benefit to the umma in large, ameen. I am hoping to see my dear friend employ much more of his talent in introducing the works of 'Ulama Ahl al-Sunna from the subcontinent to our brethren in the west. Indeed there is a whole lot of literature that needs to be revived, and with talented Sunni scholars like Sayyidī Kalim Azhari, there is hope for an enlightened future, Insha Allah.

Servant of Rabīṭe Ahl al-Sunna

(Shayekh) Muḥammad 'Aleeq Rizvi

Luton, UK

2nd May 2007 / 15th Rabi al-Thani 1428 h

Preface 3

In a famous narration recorded by Imam Ahmad in his Musnad, the Companion 'Abd Allah ibn 'Amr ؓ said that he had a commendable habit of writing every the Beloved Prophet (peace and blessings of Allah be upon him) would say. When the people of Quraysh heard about this, they tried to stop him and commented, 'Do you write every the Prophet says? He is merely a man, who speaks in anger and in content.' 'Abd Allah ibn 'Amr ؓ thus stopped writing for a short period. Later, he mentioned this to the Prophet. In reply, he advised 'Abd Allah ibn 'Amr ؓ, 'Write! For I swear by Allah in whose hands lies my soul! Nothing has emitted from me except the truth.'

Clearly, this Hadīth reminds us of the value and worth of the words of the Prophet (peace and blessings of Allah be upon him), or his Ahadīth. Allah himself reiterated this when he affirmed in Surah Najam, 'And he does not speak of his own desire. It is not but the revelation inspired to him' (53: 3-4)

The Prophet's (peace and blessings of Allah be upon him) words were full of wisdom, insight and wonder. His method of speech was unique, peerless and eloquent. He could measure his listeners with just a few words. Undoubtedly, this is just one of the reasons why Muslims have given the preservation of his words so much importance.

Of course, the Prophet (peace and blessings of Allah be upon him)'s actions and silent approvals also constituted his Ahadīth. In several places in the Qur'an, Allah has reminded believers that success, salvation and real content lies in following the actions and teachings of the Prophet.

With this in mind, the compilers of this publication have sought to ensure Muslims today do not forsake the teachings of Islam, particularly the sayings and actions of the Prophet. This book is a timely reminder for us all to adorn our lives with his Sunna, to show utmost obedience and love for him and to preach others too to adopt his flawless ideals.

There are several key features of this work. Firstly, the compiler has presented it in a simple and understandable fashion, ensuring that the book has a universal

appeal to readers of all ages and education. This, added to the fact that the layout and chaptering is simple and easily-accessible, makes this book an indispensable manual for all Muslim households.

Secondly, the compiler has gone ■ extensive efforts to ensure all texts are correctly and fully referenced. This performs two invaluable functions; it gives peace of mind to the reader that the information he is reading stems from authentic sources and it allows an opportunity for academics to refer to the original source if more research on a certain topic is required. At the end of the book, a comprehensive bibliography is included, which certainly gives an insight into the amount of effort put into this piece of literature.

Thirdly, the book is brief yet comprehensive. It is brief in the sense that it only deals with topic areas that are of direct concern to Muslims today, such as faith, purity, prayer and so on. At the same time, however, the compiler has not merely offered a shallow analysis of a vast array of topics. Instead, we find a detailed guide to important issues such as principles pertaining to Wudu, Ghusl and Salah.

Fourthly, the unique layout of the book means it can be used in different ways. The lucid, pleasant and simple language employed means it can be read from cover to cover. It can also be used as a reference source; readers wishing to gain knowledge on a particular area- for instance, the number of Rak'ats in Tarawih prayers- can look up this issue in particular.

I have no doubt that this book will be ■ great source of benefit and Barakah for all those fortunate enough to possess a copy. The book is an essential manual for Hamāfi Fiqh and a worthy introduction to the doctrines of Islam. I pray to Allah Almighty that this work becomes a means of reward and forgiveness for all those who made this project ■ reality. Ameen.

(Shaykh) Ather Hussain al-Azhari

BA Principles of Theology, Al-Azhar University, Cairo,
Mphil Theology & BA Political Science, University of Birmingham

Foreword

Since a long period of time I had aspired that two books be compiled, both of which to be written in a simple language, understandable to a layperson. One book would be in relation to the Holy Qur'an; the other being a summary of the Ahadith. However, a long period of time had passed and not in anyway did I feel at comfort or at ease to pick up a pen and commence to write.

Finally, at the end of Dhul-Hijjah 1375 A.H. I was appointed as a teacher at Madrasah-e-Faid-ur-Rasul in Baran Shareef (U.P. - India). At last, under the patronage of its founder -Hadrat Shah Muhammad Yar 'Ali - did I find time when I was at ease and comfort.

First of all, in 1378 A.H. we compiled a book including a summary of the couplets from the famous collection of poetry: Mathnawi shareef by Hadrat Maulana Jalal al-Din Rumi ❀. The name given to this book was "Guidaste-e-Mathnawi." Afterwards a short, yet concise treatise was compiled (in Mubarram 1380 A.H.) from the verses of the Holy Qur'an, entitled "Ma'arifi-ul-Qur'an."

After the completion of the above two books, we had announced that after the publication of the second part to the commentary of the abridged version of the Mathnawi ("Gulzar-e-Mathnawi"), a short book would be presented - in the same manner in which "Ma'arifi-ul-Qur'an" was written - which would be ■ collection of Ahadith with some commentary and explanatory notes.

"Gulzar-e-Mathnawi" was compiled in 1380 A.H. and published in the same year, yet such a long period of anticipation had passed in which I was unable to fulfil my intention of compiling a book on Ahadith due to the services rendered to issuing fatawa, and also editing and issuing a monthly magazine "Mubarrama Faid-ur-Rasul." The latter had resulted in an increase in the number of questions coming to me asking for fatawa, and thus, I was barely left with spare time for my self, let alone for other tasks.

However, when this monthly magazine ceased being published, I did find sufficient time and inevitably commenced to write seeking blessings through the Name of Allah and His Beloved Messenger ❀.

Whatever time was spared (after teaching and giving dars), and other activities such as issuing *fatwas*, I used to write two to four pages in it. It is a great blessing of Allah the Most Exalted and the mercy of His Beloved Messenger ﷺ that slowly but surely this book reached completion.

After having written the book, because questions arise with regards the cost of publication, I at first had only intended to write a short treatise on this subject area based on my financial capability to print the book at the end. When a few pages had been prepared, a merchant Seth Mulla Muhammad Muntî sahib (Manager of Madrasah-e-Chauthia – Basti, India) expressed his wish and desire that a lengthy book be compiled, after he had read an initial few pages of that book. He had also promised the publication of this book, bearing the financial cost himself.

After this great motivation, we had selected quite a number of Ahadith on a range of different topics; written short commentary and explanatory notes wherever needed; and explained necessary rulings pertaining to the Sacred Islamic Law in places where it was felt necessary to have these notes. With these additions the book reached approximately five hundred pages.

Because generally merchants or businessmen do not really have any interest in publishing books, Mulla Muhammad Hanîf has made a stepping-stone for others to follow and his support is greatly appreciated. May Allah bless Mulla Muhammad Hanîf with abundance in wealth, and increase his efforts and desire to serve and propagate the Ahl al-Sunnah doctrines; may He also give guidance to others so that they also follow in his footsteps...Ameen.

How much effort was placed in compiling this book? Well, one can just about imagine this, after reading it – it is a compilation of more than 554 Ahadith on more than 113 different subjects.

We thank Hadrat 'Allama Arshad al-Qadiri from the depths of our hearts that he - despite his ongoing relentless efforts for the *din* and thus a great scarcity of spare time - compiled a concise introduction to this book; which is a treatise on Hadith in itself, and a means of guidance for those who deny the authenticity of Ahadith in the Sacred Law.

We are also thankful to Hadrat 'Allama Mufti Badr ad-Din Ahmad al-Ridawi that he assisted us with his invaluable advice and suggestions, after thoroughly reading this book.

May Allah perpetuate the blessings of such highly-esteemed *masha'ikh* upon the Muslims, wherever they are...Ameen

Jalal ad-Din Ahmad al-Qadiri al-A'mjadi

Mufti at Dar al-'Ulum Faîd al-Rasul
Baraun Shareef – Basti, U.P.
India

9th Sha'ban 1391 AH
30th September 1971

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[illegible]

Sincera intentions

إِنَّمَا الْإِنْعَادُ بِالْإِغْلَابِ، وَإِنَّمَا الْإِغْلَابُ الْمَرْءُ مَا تَمَلَّى؛ فَعَمَلُكَ كَلِمَتٌ وَجِبَتْكَ إِلَى اللَّهِ وَرَسُولِهِ، فَهِيَ جِبَتْكَ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَلِمَتٌ وَجِبَتْكَ إِلَى اللَّهِ لَيْسَ بِمُتَمَلِّئَةٍ، أَيْ إِلَى الْمَرْءِ قَوْلًا وَكَذَلِكَ خَبَرْنَا، فَهِيَ جِبَتْكَ إِلَى مَا خَابَرَ إِلَيْهِ

Hadrat Umar ibn al-Khattab ؓ heard the Messenger of Allah ﷺ say:

"The reward of all actions is dependent on the intentions with which they are carried out; and for every man is whatever his intention is. So, whosoever's emigration is towards Allah and His Messenger ﷺ, then surely, his emigration is towards Allah and His Messenger ﷺ. And whosoever's emigration is for the world – to gain it – or a woman – to marry her – then his emigration is to wherever he migrated!"

¹ [Sahih al-Bukhari - (Vol. 1, Pg.2), Sahih Muslim - (Vol. 1, Pg.140), Sunan Abi Dawud - (Vol. 1, Pg.300), Sunan ibn Majah - (Vol. 1, Pg.321), Sunan Nasai - (Vol. 1, Pg.24 / Vol. 2, Pg.144 / Vol. 3, Pg.104), Mustadrak Imam Ahmad - (Vol. 1, Pg.25) etc]

INTRODUCTION

الحمد لله هو الموعود اليه نبي و نبيون
مصدقاً له بالانقياس ما حوته سورة الاخلاص
سلطانه في الارض والسماء رب الجلال و العلاء
لم صلاته على من ايدى باحسن الحديث اعطى له
قلب الوجوه و خلا سلام لم يكتفه لغيره الاثم
ويطلق الاثر بها اهل الشرف و صحبه و من تلا من الملف

Since a long time, a great need was felt for a book for the Ahl al-Sunnah wa'l-Jam'iah ("People of the Prophetic Tradition and the Mass Majority") which would be a compendium, a collection and in other words, an "encyclopaedia" of the sayings (Ahadith) of the Messenger of Allah ﷺ.

Such a book was needed in the Urdu language, making it easier for the layperson to benefit from these great sayings, which would be transmitted to us through sound and authentic chains of transmission.

However, this fact is quite apparent to all those who have tread the path of translating, that to transfer the words and meanings of one language and then to formulate them into another language, making them understandable to all, is quite a difficult, and at times, merely impossible to do.

More specifically, translating the Ahadith of the Messenger of Allah ﷺ into another language is even made more difficult due to undeniable fact that these originate one of the primary sources from which detailed explanations and descriptions of the Islamic rulings are derived. The Ahadith are also the fundamental basis for deducing the rules and regulations of the Sacred Law (Shar'iah). Therefore, any slight mistake made in the translation to express the words and meanings of any Hadith into another language, would not only unfulfill the objective of the one sent to explain each and every detail and aspect of Islam, but it would also mean that the main spirit of the Islamic Law – which surrounds each and every aspect of our daily lives (the Ahadith) would be affected.

Therefore, it is not enough just to have proficiency and command over two languages, but in fact, one has to have the capability of expressing the words

and phrases in their correct form to another language so that the meaning would not change. Moreover, one should have the understanding of the Ahadith through a fiqh aspect (i.e. what rulings can be derived from a particular Hadith etc.) by having an in-depth study of the commentaries of such Ahadith. It is also necessary for such a person to have love and strong ties with the lives of the pious predecessors and more especially, having love, respect and reverence with the Messenger of Allah ﷺ, who is the source of these unique words.

All praise is due to Allah, Who chose a great scholar and Islamic Jurist Hadrat 'Allama Mufti Jalal al-Din Ahmed al-Arnajdi for this important task. After years of his relentless effort exerted into the translation and commentary of the beloved sayings of the beloved of Allah, we have in our hands a compendium or if we can say a 'collection' of the sayings and actions of the Messenger of Allah ﷺ.

I can state with full certainty and knowledge that without a shadow of doubt, the said-Allama was appropriate for this task due to his piety, God-fearing personality, knowledge, intelligence, acuity and his sincere love for the Messenger of Allah ﷺ.

I plead to Allah the Most Exalted, that He gives the best reward to Mufti sahib on behalf of all the Muslims, and that this collection is accepted by the Messenger of Allah ﷺ.

He had insisted me on writing an introduction on this collection of one of the greatest heritage of mankind – the Ahadith of the Messenger of Allah ﷺ. I, with due respect to his sincerity, had turned down his request many times as I am not capable of such a task, to such an extent that I now feel ashamed of not completing it, and thus, obliged to write a few lines so that these would become a means of my salvation on the Day of Reckoning.

Undoubtedly, propagating the Ahadith of the Messenger of Allah ﷺ is a means of prosperity and blessings in this world and the Hereafter. However, the sincere attempt to preserve and protect this dearest heritage against the onslaughts of all the protagonists and propagandists is no less than that.

It is for this reason, that I have compiled an introduction on unique story of how the Ahadith were compiled, its history, its importance, the history behind the

evil instigation of rejecting the Ahādīth ■ a reliable source for the Sacred Law; and also the causes behind such efforts made to rid Islam of such an indispensable element.

We ask Allah the All-Powerful, that He accepts this effort of ours, and that those who are persistent in this propaganda against the Hadīth, may Allah guide them all towards the truth...Ameen!

The Definition of Hadīth and ■ Types

In the nomenclature of the majority of the Hadīth specialists, a Hadīth means:

الحديث يطلق على قول النبي صلى الله عليه وسلم تصرفاً وحكماً و قولاً و تقريراً
 أو ما قيل بحضوره صلى الله تعالى عليه وسلم ولم يذكره عليه أو نقله أحد من الصحابة بحضور النبي
 صلى الله تعالى عليه وسلم ولم يذكره ولم يروه عن ذلك بل سكت و قرر (النجية الشيعية)

It is the reported speech of the Messenger of Allah ﷺ, whether this is: (a) explicit (*sarih*) or (b) implicit (*hukmi*). It is also the action of the Messenger of Allah ﷺ, also split into the two categories, and also what someone did or said in front of the Messenger of Allah ﷺ, but the Messenger of Allah ﷺ did not condemn that action or what was said, but, in fact remained silent and established it through his action. This is also split into two categories, as mentioned above.

Sarih means that a Companion of the Messenger of Allah ﷺ clearly states that, "I heard the Messenger of Allah ﷺ state that..." / "I saw the Messenger of Allah ﷺ doing..." / "such and such ■ person or a person did such and such a thing or said such and such a thing, but the Messenger of Allah ﷺ never disapproved of that"; or a Companion or their successor(s) or anyone reports, stating explicitly that: "the Messenger of Allah ﷺ has said that..." or states that: "It has been transmitted from the Messenger of Allah ﷺ that he said..."

Hukmi means that any Companion who does not transmit anything from the earlier books (such as from the People of the Book) informs of anything in which there is no room for *ijtihad* – exercising personal judgement. For example, the Companion informs us about events about the Prophets; or informs about events that shall happen in the future such as battles, wars and

the trials and tribulations that shall inflict the Ummah; informing about the fright of the Day of Judgement; or inform about a specific reward or punishment for an action, as a Companion cannot inform about these things without having heard it from the Messenger of Allah ﷺ.

Hukmi also means that a Companion does something in which there is no room for *ijtihad*; they must have seen the Messenger of Allah ﷺ do it, thus, following the Messenger of Allah ﷺ the Companions have done it.

Moreover, a Companion states that, "In the blessed era of the Messenger of Allah ﷺ, people used to do such and such." This is also *Hukmi* as it is quite apparent that the Messenger of Allah ﷺ must have known about their action, as revelation still continued. If that action was impermissible, then the Messenger of Allah ﷺ must certainly have been informed about it through revelation, and thence, prohibited the Companion(s) from doing so.

و كما يطلق الحديث على قول الصحابة و على فعلهم و على تقريرهم و المعنى هو من اجتمع بالنبي
 صلى الله تعالى عليه وسلم و لم يروا و سكت على الاستحباب (النجية الشيعية)

Hadīth can also be defined ■ to include the reported speech, action or *taqrir* (tacit approval - what was said or done in front of a Companion, and the latter did not condemn it). A Companion is such a noble personality, who was blessed with being in the company of the Messenger of Allah ﷺ, while the Companion is in the state of *Iman*, and also passed away in that state (of *Iman*).

و كذلك يطلق الحديث على قول النبي و فعلهم و تقريرهم و القبح هو من ثنى المعصية و كان مؤمناً
 بقبحي صلى الله عليه وسلم و سكت على الاستحباب (النجية الشيعية)

Hadīth also means the reported speech, action or *taqrir* of the successors to the Companions of the Messenger of Allah ﷺ – the *Tabi'un*. A successor (*Tabi'i*) is such ■ noble personality, who was blessed with being in the company of a Companion of the Messenger of Allah ﷺ, ■ the state of *Iman*, and also passed away in the state of *Iman*.

Fundamental Division of a Hadīth

After knowing the above definitions as mentioned by *Hadrat Shaykh 'Abd al-Haq Muhaddith-e-Dehli* ﷺ, Hadīth can be categorised into three types:

I. The chain explicitly or implicitly goes to the Messenger of Allah ﷺ. This is called *Marfu'* – 'the raised-chain'.

II. The chain explicitly or implicitly goes to a Companion. This is called *Marquf* – the 'hailed-chain'.

The chain explicitly or implicitly goes to a Successor. This is called *Marquf* – the 'broken-chain'.

The Status of Hadith in Religion

It does not need us to explain that the first and foremost primary source of the Sacred Law (Shar'ah) is the Holy Qur'an – the Book of Allah ﷻ through the clear and explicit commands and teachings of the Holy Qur'an that we are obliged to follow the Messenger of Allah ﷺ. This is because, without the Messenger of Allah ﷺ it is merely impossible for anyone to understand the Qur'an, its explanations and meanings, and it is also impossible to learn the detailed rulings of each and every obligation in Islam.

Therefore, the Ahadith of the Messenger of Allah ﷺ certainly form the second source for the Sacred Islamic Law – the Shar'ah, as these are the one and only means of gaining information as regards the Messenger of Allah ﷺ; his commands; his sayings; his actions; his explanations and commentaries on the verses of the Holy Qur'an, all of which are necessary for us to know in order for us to understand the Holy Qur'an.

Now, we quote a few of the many verses from the Holy Qur'an, in which on innumerable occasions we have been commanded to follow in the footsteps of the Messenger of Allah ﷺ. Thus, making it obligatory upon us to follow his teachings.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اطِيعُوْا اللّٰهَ وَاطِيعُوْا الرَّسُوْلَ وَلَا تَوَلُّوْا عَنْهُ وَتَتَّبِعُوْا سُلُوْلَهُ ۚ

"O believers! Obey Allah and His Messenger and turn not away from him after hearing him..." [Surah: 8 – al-Anfal, Verse: 20]

II. وَأَطِيعُوا اللّٰهَ وَرَسُوْلَهُ وَلَا تَتَّبِعُوْا فِتْنَةً اِنْ تَوَلَّيْتُمْ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا

الصَّبِيْحَتِ

"And obey Allah and His Messenger and dispute not with one another, otherwise you will show animosity..." [Surah: 8 – al-Anfal, Verse: 46]

III. وَمَنْ اَرْسَلْنَا مِنْ رُّسُوْلٍ اِلَّا لِنُطَاعَ بِاِذْنِ اللّٰهِ وَلَوْ اَنَّكُمْ اِذْ ظَلَمْتُمْ اَنْفُسَكُمْ جَاۤئِزٌ

فَتَعْتَبِرُوْا اللّٰهَ وَتَسْتَغْفِرَ لَهُدِ الرَّسُوْلَ اَوْ جِدُوْا اَلَّا تُوَاكِبُوْا رِجْسًا

"And We did not send any Messenger but that he should be obeyed by Allah's will..." [Surah: 4 – al-Nisa', Verse: 64]

IV. قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يَحْبِبْكُمُ اللّٰهُ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ

"O beloved! Say, 'O people! If you love Allah, then follow me, Allah will love you..." [Surah: 3 – Al-e-Imran, Verse: 31]

V. فَلَا وَرَبِّكَ لَا يُزَيِّرُكَ حَتّٰى يُخَيِّرَكَ فَيَمَّا شَفَعْتَ لَكَ يُنْفِذُ لَمْ يَلْجِدُوْا فِيْ اَنْفُسِهِمْ خُرَجًا مِّمَّا اُفْسِحَتْ وَيَسْلُمُوْا اَنْفُسَهُمْ

"Then, O beloved! By your Lord, they shall not be Muslims until they make you judge ■ ■ ■ disputes among themselves..." [Surah: 4 – an-Nisa, Verse: 65]

VI. يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اطِيعُوا اللّٰهَ وَاطِيعُوا الرَّسُوْلَ وَاُتِلَ الْاَنْجُزُ بِسْمِكُمْ فَاَنْتُمْ فِيْ خِيَرَةٍ لَّوْذُوْهُ اِلَى اللّٰهِ وَالرَّسُوْلِ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ وَالْيَوْمَ الْاٰخِرَ فَاُولَٰئِكَ خَيْرٌ وَّاَحْسَنُ تَاْوِيْلًا

"O believers! Obey Allah and obey the Messenger, and those who have power of command amongst you, then again if there may arise any difference amongst you, refer it to Allah and His Messenger..." [Surah: 4 – an-Nisa', Verse: 59]

VII. يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اطِيعُوا اللّٰهَ وَاطِيعُوا الرَّسُوْلَ وَلَا تُبَدِّلُوْا اَعْوَابَكُمْ

"O you who believe! Obey Allah and obey the Messenger, and let not your deeds go waste." [Surah: 47, Muhammad, Verse: 39]

VIII. مَنْ يُطِيعِ الرَّسُولَ فَقَدْ اطَاعَ اللَّهَ وَمَنْ يُؤْمَرْ بِمَا أَنْتَ بِكَ خَيْرٌ

"He who obeys the Messenger, then verily he has obeyed Allah..." [Surah: 4 - al-Nisa', Verse: 80]

IX. قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ قُلْ قَدْ كُنَّا قَوْمًا لَا نَعْلَمُ الْكُفْرَ

"O beloved! Say: 'Obey Allah and the Messenger.' Then, if they turn away, surely Allah loves not the infidels." [Surah: 3 - Al-Imran, Verse: 32]

X. ... وَتَا أَنْتُمْ الرَّسُولَ فَعِدُّوا رَبَّنَا بِكُمْ عَنْهُ فَأَنْتُمْ أَلَّا أَنْتُمْ خَيْرٌ

الْأَقَابِ

"And what the Messenger gives you, take it and what he forbids you, and abstain from it..." [Surah: 59 - al-Haashr, Verse: 7]

كَيْفًا

XI. لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُتْرًا حَسَنَةً لِيَسْهُلَ عَلَيْكُمْ الْآخِرَ الَّذِي

"Surely you have an excellent example for your guidance in (the life of) the Messenger of Allah..." [Surah: 33 - al-Ahzab, Verse: 21]

It has been clearly established and proven from the above-quoted verses from the Holy Qur'an that it is incumbent upon each and every Muslim to follow the Messenger of Allah ﷺ, and his teachings.

Therefore, all of the law and orders enforced by the Messenger of Allah ﷺ are incumbent upon us to follow, in the same way it is obligatory upon ■ to follow every Divine command that is transmitted to us by the Holy Qur'an. This is because the command of the Messenger of Allah ﷺ is the command of Allah the Most Exalted.

One Fundamental Question

After having understood all of what has just been explained, we should contemplate and ponder carefully upon ■ question that is posed: "Is this command of following the Messenger of Allah ﷺ as reiterated by many verses of the Holy Qur'an (as mentioned above) only related to when the Messenger of Allah ﷺ was physically alive in this mundane world, or does this apply till the Day of Judgement?"

If - Allah forbid! - this Divine command was specified only to the physical life of the Messenger of Allah ﷺ, then this would quite simply, in other words, mean that acting upon the Qur'an, following the teachings of Islam is also limited and specified to the blessed era of the Messenger of Allah ﷺ. This is because to follow the teachings and sayings of the Messenger of Allah ﷺ were made incumbent upon every single Muslim, only for the fact that without this, it is impossible for anyone to follow the teachings of Islam and the Qur'an. Thus, when it has been commanded to follow Islam, Qur'an and its teachings till the Day of Judgement, then it has been proven that to follow the Messenger of Allah ﷺ and showing obedience to him is also a command that shall not cease till the Day of Judgement.

One Great Proof for the Authenticity of Hadīth

When it has been clearly understood that to follow Islam and the Qur'an is till the Day of Resurrection, and that it is impossible for anyone to have knowledge and thus act upon the laws and rulings of Islam and the Holy Qur'an without following and imitating the Messenger of Allah ﷺ, then another fundamental question arises: According to rational thinking, the language, the common law and the Sacred Islamic Law it is always the commands and orders that are followed. Thus, where are those commands and orders enforced by the Messenger of Allah ﷺ, whose obedience, imitation and following the Qur'an has made obligatory upon us? This is because the demand to follow without having any laws, commands and orders (to follow them) is merely against logic and the Sacred Law itself!

Therefore, when even today the Qur'an demands us to follow, imitate and obey the Messenger of Allah ﷺ, it is necessary that the laws, orders and commands of

the Messenger of Allah ﷺ are present before us (so that we can 'follow'). ■ is apparent that the laws and commands of the Messenger of Allah ﷺ are not those that have been given by Allah in His Book – the Qur'an, ■ it is quite sufficient as an obligation upon ■ to follow these Divine commands. So, we must believe after having stated all of this, that the laws and orders of the Messenger of Allah ﷺ, whose following and obeying has been made obligatory upon us, are separate to those Divine commands that are mentioned in the Holy Qur'an.

After this introduction, we need not say that the collection of the commands, laws, sayings, actions, explanations to the Qur'anic verses and Sacred laws that have been transmitted to us from the Messenger of Allah ﷺ are called "Aḥādīth." From this we understand the importance of Aḥādīth, and its status in Islam. No one would deny its importance, only such a foolish person who denies obedience to the Messenger of Allah ﷺ – Allah forbid!

The Importance of Transmitting and Narrating the Aḥādīth

Those noble personalities who were blessed with the opportunity of looking at the actions and the conduct of the Messenger of Allah ﷺ with their own eyes, and who directly heard the speech of the Messenger of Allah ﷺ with their own ears: were not in need of any means of transmission and narration, as they would directly have this blessed opportunity to see and hear from the Messenger of Allah ﷺ.

However, for those who came after them but were not fortunate enough to be blessed with directly hearing the speech of the Messenger of Allah ﷺ, or directly seeing the actions and day-to-day activities of the Messenger of Allah ﷺ; there was no other means for them to hear his reported speech or be informed about his actions only through transmission and narration of such reports.

From this, the question has been answered ■ to why it was necessary to transmit and narrate these reports as regards the speech, action, state of the Messenger of Allah ﷺ for the subsequent generations.

The elite and the most superior class of this Ummah, who saw the Messenger of Allah ﷺ with their own eyes, and directly heard his speech were the

Companions – the "Ṣaḥāba." After the Messenger of Allah ﷺ met His Lord, those great successors to whom the Companions of the Messenger of Allah ﷺ transmitted this precious heritage of what they heard from his speech, what they saw of his actions, and what they knew of his lifestyle, were called the successors – the "Ṭabī'ūn". This pre-eminent class then passed this trust of what they had heard from the Companions of the Messenger of Allah ﷺ about the Messenger of Allah ﷺ, his actions etc. to those fortunate people who came after them; entitled the Sub-Successors or the "Ṭabī' al-Ṭabī'īn."

Thereafter, these great people passed on this precious blessing which they had received from the Ṭabī'ūn, who received it from the Companions, to those who were in their era. And so, the speech, actions, activities, lifestyle, appearance and features of the Messenger of Allah ﷺ were transmitted chest to chest, generation to generation until these were compiled and preserved once and forever in the form of voluminous books, which have later been passed on to us more than 1400 years later.

May Allah shower immense blessings and mercy upon all those elite personalities, whose sincerity, sacrifice, great favours, relentless efforts, tireless journeys and sincere love made it possible for us to have even a slight reflection of the life of the Messenger of Allah ﷺ.

Every single thing about the Messenger of Allah ﷺ has been recorded, preserved and transmitted to us through these invaluable books of Aḥādīth. The Companions from whom these Aḥādīth were narrated became absorbed into the life of the Messenger of Allah ﷺ. So much so, that "they learned directly from the Holy Prophet ﷺ and they worshipped with the Holy Prophet ﷺ. They lived with the Prophet ﷺ and for the Prophet ﷺ. They moved with the Prophet ﷺ and they rested with the Prophet ﷺ. They sought to look through his eyes, hear with his hearing, fight when he fought, make peace when he made peace, taste what he tasted, loved what he loved, and hate what he hated."²

These were the elite Companions of the Messenger of Allah ﷺ whose hearts were drenched with an unimaginable state of love for him. This is why they

² Saḥīḥ al-Bukhārī - Vol. 1, Pg. 16.

recorded every single thing about him, so that they could first of all embed his lifestyle into theirs and imitate him, and thereafter, pass this on to others for the guidance and happiness of humanity in this world and in the Hereafter. So close were these great Companions that they recorded the "Messenger of Allah's ﷺ Prophetic dispensation" – the Sunnah of the Prophet ﷺ.

This not only includes the do's and don'ts of the Religion that elucidate and illustrate the Qur'anic rulings but also his historic battles, treaties, polity, travels, marriages etc. which we call the *Sirah*; his states, character, moral and psychological traits which we call the *Shama'il*; and his exclusive special and specific characteristics which we call the *Khassā'is*.¹

They recorded how the Messenger of Allah ﷺ ate; what he ate; what he liked best; how often he ate; in what utensils he ate; how the food was prepared; who came with the Beloved Prophet ﷺ on different occasions when he was invited for a food ceremony; what part of a specific item of food (such as meat) he liked; how he drank; what he drank; the supplications he would recite before and after having food and drink; the kinds of drinks he preferred etc. they also recorded how he used to walk; what clothes he used to wear; what material his clothes were made of; who gave what as a gift to the Messenger of Allah ﷺ; how he used to sleep; how much did he sleep; the supplications he recited prior to sleeping and then upon awakening; his night vigil prayers and the supplications recited at that time; what he did upon awakening; how he was with his family; how he used to be with his neighbours, Companions, young children, the Bedouins etc.

Conclusively, they gave ■■ a clear picture as regards the life of the Messenger of Allah ﷺ, from his birth till he met his Lord, and thereafter the description of his blessed mausoleum etc.

The Beginning of this Remarkable Story

The chain of transmission ends upon the great Companions of the Beloved Messenger of Allah ﷺ, as they were the eye-witnesses of the life of the Messenger of Allah ﷺ; were always there with him in the day and the night, and

also were the first and foremost to transcribe every single description of ■■ Messenger's ﷺ blessed life. If it were not for their relentless effort in recording, collecting and then transmitting this precious heritage to the next generation, we would have been deprived of sensing the blessed life of the Messenger of Allah ﷺ.

If these Companions, their successors and those who came after them did not collect, record, write and then transmit these Ahadith then how on earth were the latter generations be able to follow in the footsteps of the Messenger of Allah ﷺ; whose life has been explicitly praised as "the ideal role model" by the Holy Qur'an.

After studying the deep love that these Companions had, not even a layperson who would possess the least knowledge with regards to this science of knowledge, would deny that these Companions believed the recording and transmitting these Ahadith ■■ a fundamental pillar of Islam.

The eyewitnesses state that there was no minute of the Messenger of Allah's ﷺ life, in which there would be no Companion being blessed with being in his company; hearing what he stated; memorising it and, ■■ stated in many reports, promising to propagate these gems to those who could not be present in his blessed court.

Imam Hakim al-Naisaburi narrates on the authority of Hadrat Barr' Ibn Azab ؓ who states that,

ما كل الحديث سمعناه من رسول الله صلى الله عليه وسلم كما سئلتين في رواية الأئمة والمصنفين.
رسول الله صلى الله عليه وسلم كانوا يلقون ما يقولهم سمعناه من رسول الله صلى الله عليه وسلم
وسلم فيسويونه من قرآن وسنن في حفظهم

"We were unable to hear everything that the Messenger of Allah ﷺ said, ■■ we used to be engaged in taking care of and feeding our camels. All the Ahadith which the Companions missed to hear, they would hear it from their fellow Companions and from those who would memorise the most."

Opportunities for the Narrators to Transmitt the Ahādīth

It was the day-to-day custom of the Companions to give the explanations and commentaries to the aspects of Islam via transmitting and narrating the Ahādīth of the Messenger of Allāh ﷺ. In addition to this, they were also confronted with many frequent occasion, when – if there was no explicit ruling or text they from the Holy Qur'an which would give an answer to a ruling – they would ask the audience of the Companions, if anyone had heard anything from the Messenger of Allāh ﷺ ■ regards that ruling, to inform the rest of it.

Imam Hafiz Hakim al-Nasabuni narrates an incident on the authority of Hadrat Imām Hafiz Hakim al-Nasabuni who states,

لَی جَلَّتِ الْجِدَّةُ فِی عَهْدِ ابْنِ بَكْرِ رَضِيَ اللهُ تَعَالَى عَنْهُ فَكَثُرَتْ قَوْلُ ابْنِ بَكْرِ مَا لَجِدَ لَكَ فِی كِتَابِ اللَّهِ شَيْئًا حَقٌّ لِمَا لَكَ الْبَيْتَةُ فَكُلَّمَا صَلَّى الظُّهْرَ قَامَ فِی النَّاسِ بِسَالِمٍ يَقَالُ الْخَيْرُ: بِنِ شَيْعَةِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ يَقُولُهَا الْمَدِينِ

"A grandmother came to Hadrat Abu Bakr ؓ the Truthful, asking that she be given some wealth that has been left ■ inheritance by her grandson. Hadrat Abu Bakr ؓ stated, "I do not find any share for you (of the inheritance) from the Holy Qur'an, neither do I know whether or not the Messenger of Allāh ﷺ had stated anything as regards the likes of you (grandmother)." When she insisted that she be given a portion of the wealth, Hadrat Abu Bakr ؓ stated, "OK! Then wait for while. In the evening, I shall ask the Companions ■ regards this." When the congregation for the noon prayer terminated, Hadrat Abu Bakr ؓ asked the congregation as regards how much a grandmother inherits. So, Hadrat Muḥīra ibn Shu'ba ؓ stood up and said, "I heard from the Messenger of Allāh ﷺ that he gave one sixth to her."

Ascertaining the Report and its Isnad-Criticism

The incident as stated above does not stop just there. In fact, the narrator states that when Hadrat Muḥīra ibn Shu'ba ؓ sat down after having narrated the Hadīth, Hadrat Abu Bakr the Truthful ؓ then stood up again. "He (Abu Bakr al-Siddiq ؓ) then asked Hadrat al-Muḥīra ؓ,

قَالَ ابْنُ بَكْرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَسَمِعَ ظَاكَ مِنْكَ لِحَدِّ قَوْمٍ مِنْ سَلَمَةَ بْنِ مَسْلَمَةَ قَالِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ يَقُولُهَا الْمَدِينِ

"Has anyone besides you heard this from the Messenger of Allāh ﷺ?" Upon this question, Hadrat Muḥammad ibn Maslamih ؓ stood up, and came forward with the same report stating, "I have also heard from the Messenger of Allāh ﷺ that he gave one sixth to a grandmother (in inheritance)."

Do we know to whom Hadrat Abu Bakr ؓ ■ questioning: "Has anyone heard the same report as you have just stated?" This is Hadrat Muḥīra ibn Shu'ba ؓ who is from among the elite Companions of the Messenger of Allāh ﷺ and who was pious, God-fearing, trustworthy, righteous and an upright personality – who is being questioned (despite possessing all these qualities) so that Hadrat Abu Bakr ؓ can ascertain that no lie be attributed to the Messenger of Allāh ﷺ.

From this we learn that were it not for the Ahādīth having such a great status in Islam and deriving the sacred laws from it, there would not have been such great care and effort taken to ascertain the authenticity of that report by its corroboration from another person.

The point has also been made clear, that when a lone-narrated report receives corroboration from another narrator, then such a report excels in its authenticity or grade.

We do not need to mention the difference in the authenticity, certainty and reliability of a report that has been narrated by one person and a report that has been mass-transmitted (transmitted by many narrators).

Such efforts made by the great Companions to enhance the isnad of the reports transmitted from the Messenger of Allāh ﷺ to their perfection - by searching for ways and then implementing them in excelling the authenticity of the report - can be seen at every glance of their blessed lives.

A Heart-Enlightening Incident

Inam al-Hakim al-Hafiz al-Naysaburi has narrated a very touching incident about a great Companion of the Messenger of Allah ﷺ – Hadrat Abu Ayyub (Khalid ibn Zaid) al-Ansari ﷺ.

al-Hakim al-Naysaburi narrates that Hadrat Abu Ayyub al-Ansari ﷺ heard a Hadith from the Messenger of Allah ﷺ, and coincidentally, there was also Hadrat 'Uqbah ibn 'Amir al-Juhani ﷺ who has also heard the same report from the Messenger of Allah ﷺ.

After the Messenger of Allah ﷺ met his Lord, when the Islamic dynasty had expanded far and wide, and the Islamic rule was implemented in countries such as Egypt, Iran, Syria, Palestine, Rome etc. many of the Companion migrated to these places that were conquered to spread the candle of Islam that they had lit from the light of the Messenger of Allah ﷺ. Among these migrants was Hadrat 'Uqbah ibn 'Amir al-Juhani ﷺ, who went to Egypt and resided there.

Somewhat, Hadrat Abu Ayyub al-Ansari ﷺ got to know that among the Companions who narrated and heard the Hadith which he narrated from the Messenger of Allah ﷺ is Hadrat 'Uqbah ibn 'Amir ﷺ.

So, merely the yearning and desire to gain corroboration and verification from Hadrat 'Uqbah ibn 'Amir ﷺ, he travelled from al-Madinah al-Munawwarah to Egypt so that when he receives the verification, he can state that there are two narrators of this Hadith.

How this great Companion Hadrat Abu Ayyub al-Ansari ﷺ travelled a great distance from al-Madinah al-Munawwarah to Egypt is also a very heart-touching incident... The love and yearning to ascertain any report attributed to the Messenger of Allah ﷺ had made him tackle the stormy waves of the oceans, the high peaks of the mountains, and the strenuous task of riding through the jungles and deserts that lie between al-Madinah al-Munawwarah and Egypt. On top of this he was in his old age, but this desire and yearning had not given him

the slightest feeling of his old age nor the pains and difficulties of this arduous journey of more than thousands of miles.

Finally, after a few months of having to tread this quite difficult path in search of knowledge, he reached Egypt. Upon reaching Egypt, Hadrat Abu Ayyub al-Ansari ﷺ went directly to the Governor of Egypt at that time – Hadrat Mas'arah ibn Mukhallad al-Ansari ﷺ.

After the governor had welcomed him, he asked, "يا أبا أيوب، ماذا لك؟" *What has made you come so far to here, O Abu Ayyub?* He replies,

حدثت سمعته من رسول الله صلى الله عليه وسلم لم يبق أحد سمعته من رسول الله صلى الله عليه وسلم غيري و غير عتبة بن عمار فثبت من يثني على من لا

"I have heard a Hadith from the Messenger of Allah ﷺ, and it is such a coincident that now among the narrators of this Hadith, none of them is alive besides myself and Hadrat 'Uqbah ibn 'Amir ﷺ. So, send with me someone who can guide and accompany me to his house."

In other words, Hadrat Ayyub al-Ansari ﷺ was saying that I have not come to you to meet you, but in fact, I have come here only so that you can send with me someone who can take me to the house of Hadrat 'Uqbah ibn 'Amir al-Juhani ﷺ.

We should ponder upon how contented Hadrat Abu Ayyub al-Ansari ﷺ was from asking others, that even coming at the doors of the Governor, he did not even utter a word to ask him for anything associated to this world.

The narrator of this incident states that the governor sent a man who knew the house of Hadrat 'Uqbah ibn 'Amir ﷺ, so that he could accompany Hadrat Abu Ayyub ﷺ to the Companion's house.

Upon reaching his house, both these great Companions embraced each other. The first question asked by Hadrat 'Uqbah ibn 'Amir ﷺ was, "For what purpose have you come so far?" Hadrat Abu Ayyub ﷺ replies,

حدثت سمعته من رسول الله صلى الله عليه وسلم لم يبق أحد سمعته من رسول الله صلى الله عليه وسلم غيري و غير عتبة بن عمار فثبت من يثني على من لا عتبة بن عمار في سكر الهمس قال عتبة نعم سمعت رسول الله صلى الله عليه وسلم يقول من سكر موصنا على خربة سكر، الله يوم القيامة قتال أبو أيوب مصنف

"One Hadith which I have heard from the Messenger of Allah ﷺ. No one from those who have heard it from the Messenger of Allah ﷺ is alive today in this mundane world, besides myself and you. The Hadith is ■ regards to concealing the faults of a mu'min." Hadrat 'Uqbah ibn Amir ؓ then stated that "Yes! I have heard from the Messenger of Allah ﷺ that anyone who conceals a mu'min from anything that would humiliate him or is contemptible, Allah the Most Exalted shall conceal that person on the Day of Resurrection."

After hearing this Hadith, Hadrat Abu Ayyub ؓ stated, "You have said the truth. This is also what I have heard (from the Messenger of Allah ﷺ)."

The narrator of this incident then states:

ثم للمصنف أبو طالب إلى راحته فركبها راجعا إلى المدينة

"After hearing this Hadith, Hadrat Abu Ayyub al-Ansari came to his conveyance, embarked it, and went straight back to al-Madinah al-Munawwarah."

Conclusively, this long journey to Egypt was for no purpose other than to hear something which he heard with his own ears, from the mouth of someone else.

After citing this heart-touching incident, Imam al-Hakim al-Naisaburi leaves us to ponder upon his heart-rending comment: "This is Hadrat Abu Ayyub al-Ansari ؓ. Despite being among those who were blessed with being in the company of the Messenger of Allah ﷺ for a long period of time, and among those who narrated the most from the Messenger of Allah ﷺ, he embarked a long journey to his contemporary Companion just to hear one Hadith!"

Another Incident

Al-Hakim al-Naisaburi has also narrated something similar to the above incident, with regards to the great Companion Hadrat Jabir ibn 'Abdullah ؓ.

The incident starts when a great Muhaddith of his time, Hadrat 'Amr ibn Abi Salma ؓ stayed in the company of the Imam of the Muhaddithin, Hadrat Imam al-Awza'i ؓ consecutively for four years. In such a lengthy period of time, he

had heard, recorded and transmitted only thirty Ahadith. It happened that once he came to his teacher, Imam al-Awza'i ؓ and said in a very regretful tone that:

يا أبا عبد الله! كنت أسمع منك إلا ثلاثين حديثا

"I have spent four years in your service and in your company, but I have heard only thirty Ahadith from you, ■ such a long period of time."

His teacher, Imam al-Awza'i ؓ replied:

وفضلك ثلاثين حديثا في أربعة سنوات وقد سار جبريل بن عبد الله إلى مصر وشرى راحته فركبها حتى سار حتى بن علي عن حديث واحد وافرصت إلى المدينة

"You are finding thirty Ahadith - which you heard in four years - a very insignificant number, whereas Hadrat Jabir ibn 'Abdullah ؓ travelled all the way to Egypt just to hear only one Hadith! He bought a conveyance, mounted it and came to Egypt. After having met Hadrat 'Uqbah ibn Amir ؓ (in Egypt, from whom he heard that one Hadith) he returned back to al-Madinah al-Munawwarah!"

Imam al-Awza'i ؓ was informing his student to recognise the thirty Ahadith ■ a great blessing, which he received in a very short time. Otherwise, in the era of the blessed Companions, people used to travel far and wide and used to embark on long and tiring journeys just to hear one Hadith!

It was a great necessity ■ travel and embark on long journeys in the time of the Companions to hear these Ahadith, as al-Hakim al-Naisaburi explicitly states, "To such an extent that Hadrat 'Abdullah ibn Umar ؓ used to state: a student in pursuit of knowledge should prepare for himself shoes made out of iron, so that without any overburdening, he could spend the whole of his life journeying in search for the sacred knowledge!"

Ways of Strengthening the Chains of Transmission

In the era of the blessed Companions, where on one hand they used to give priority and importance to reports that had more than one narrator, there were also many methods undertaken to strictly examine, authenticate and verify the transmission of reports and their narration.

For example, it has been narrated with regards to the Rightly-Guided Caliph, Hadrat 'Alī ؓ that:

لما قاله عن رسول الله صلى الله عليه وآله حيث لم يسمع من غيره بخلق المحدث حتى يحدث به

"If he had missed to hear any Hadith from the Messenger of Allah ؐ, he would hear it from someone else, but would make the narrator swear to it." [Ma'rifah 'Ulum al-Hadith - Pg. 9]

After mentioning this, al-Hakim al-Naisaburi states,

وكانك جماعة من الصحابة والتابعين وقابع التابعين لم عن لغة المسلمين كلوا يفترون ويقرنون عن الحديث إلى أن يصح لهم

"This was the way of the Companions, their successors, and of the sub-successors that they used to investigate, discuss and strictly examine the Ahadith until the veracity of that report became certain to them." [Ma'rifah 'Ulum al-Hadith]

The great feature by which this art and skill of narrating and transmitting the Ahadith stands unique from among all the other sciences of knowledge is that it is not merely sufficient just to narrate or transmit an incident; in fact, even prior to narrating an incident, it is essential and utmost necessary that the narrator makes clear and apparent as to how he/she got to know about the incident; through how many chains of transmission has the report reached him/her; who are the narrators in the chain of transmission; what are their names and features; how old are they; where they were born; where they reside; where they died and at what age; what is their position with regards to piety, God-fearing, moral characters, memory, accuracy, precision, skill of recording and preserving, power of the intellect and understanding etc. This is what is known as *isnad* in the Hadith nomenclature.

For this very reason, the *isnad* - chain of transmission - is so essential for the Hadith specialists, that without it, nothing is regarded as reliable information!

It is so essential to the extent that Imam al-Hakim al-Naisaburi quotes Imam 'Abdullah ibn Mubarak ؓ famous statement:

الإسناد من الدين ولو لا الإسناد لقل من شاء ما شاء

"*isnad* is from the integral parts of religion. Were it not for the *isnad*, anyone could say anything."

In relation to the above statement, al-Hakim al-Naisaburi then reports an incident that a person called Ibn Abi Farḍa narrated a Hadith of the Messenger of Allah ؐ to Imam al-Zuhari ؓ without mentioning its *isnad* - chain of transmission to the Messenger of Allah ؐ.

Upon his completion of narrating the Hadith, Imam al-Zuhari ؓ stated - expressing his displeasure at what he had heard -

قلبك الله يا ابن أبي فرادة ما لراك طي لله أن لا تصد حديثك كحديث باطيل ليس لها علم ولا لغة

"O Abu Farḍa! May Allah destroy you! What has made you so audacious upon Allah, that your narration has no *isnad*! You are narrating to us Ahadith for which there is neither a bridle nor a rein!" [Ma'rifah 'Ulum al-Hadith - Pg. 6]

The Principles of *isnad*-Criticism

It is worth reading the criterion and the rules which al-Imam al-Hakim al-Naisaburi has cited in his book, with which the Ahadith remain preserved, and untouched from the onslaughts of those who try to attribute a lie to the Messenger of Allah ؐ.

He states:

وما يحتاج طالب الحديث في زماننا هذا أن يبحث عن أحوال المحدث لو لا أن يعقل الشريعة في الترحيح ويطالب بنفسه طاعة الأنبياء والرسول صلى الله عليه وآله ثم يتأمل حاله من صاحب مروي يدعو الناس إلى حوادق فان الناس إلى البدعة لا يقبض عنه ثم يتعرف منه من يعقل مساعده من شيوخه الذين يحدث عنهم ثم يتأمل أصوله

"In our era, it is necessary for the student of the sciences of Hadith that he researches into the life of a Muḥaddith, and see whether his belief is in conformity with the Sacred Law, does he believe following the Prophets obligatory upon him? Then, the student should strictly examine: Was he a heretic or a follower of a deviant sect, calling others towards his heresy? This is essential to know, as no Hadith shall be accepted from those who call others towards an evil innovation. Thereafter, one should find out the age of that Muḥaddith and see whether it was possible for such a Muḥaddith to hear the

Ahadith, which he narrates from the Mushaf (it)? Finally, a student of the sacred science of Hadith should analyse and look into the fundamental principles of that Muḥaddith (the criteria used to determine the reliability of the report according to that Muḥaddith etc.)"

History on the Compilation of the Aḥadith

Before we touch upon the merits and virtues of the science of Hadith and what relates to it it is necessary to explain why the Aḥadith were compiled from the blessed era of the Companions till this date and how was the process of compilation?

A very brief insight into this is that the blessed era of the Messenger of Allah ﷺ was the time when the verses of the Holy Qur'an were being revealed. Because the most important task in this era was the collection of these verses and preserving this Divine trust, this was why the Messenger of Allah ﷺ emphasised over and over again that the Companions compile and write only the verses of the Holy Qur'an – nothing else. This was so that no confusion is created if anything besides the Holy Qur'an would also be recorded.

However, permission was given to memorise, record, preserve and then transmit the Aḥadith by tongue.

عن أبي سعيد الخدري رضي الله تعالى عنه أنه قال قال رسول الله صلى الله تعالى عليه وسلم لا تكثروا عن أبي كعب غير القرآن فليحفظه وحذقوا عنى ولا حرج ومن كتب على شخصنا فليؤتى بالهبة من القرآن

Imam Muslim on the authority of Hadrat Abu Sa'īd al-Khudrī ؓ, who reports that the Messenger of Allah ﷺ has stated, "No one should write my speech. Whosoever has written anything beside the Qur'an should eliminate it; and transmit my Aḥadith verbally; there is no harm in doing so. Whosoever attributes a lie to me, then he should prepare for himself an abode in the fire of Hell." [Sahih Muslim]

On top of this, there were some Companions – who had full certainty not to confuse the Verses of the Holy Qur'an from the reported speech of the Messenger of Allah ﷺ – who wrote the Aḥadith.

Imam al-Bukhārī narrates:

عن أبي هريرة قال قال مالك بن أنس أحد من أصحاب النبي صلى الله تعالى عليه وسلم انظر حذقتا على ما كان من عهد الله بن عمرو فله كان يكتب وإن لا يكتب

On the authority of Hadrat Abu Hurairah ؓ who states, "There was none from among the Companions who narrated the most Aḥadith from the Holy Prophet ﷺ except for Hadrat 'Abdullah ibn 'Amr ؓ (ibn al-'As) as he used to record them by writing them down, and I did not do that." [Sahih al-Bukhari]

When all of the verses of the Holy Qur'an – some that were written on separate pieces of paper, some on leaves, some on slates, some on deer skin, some that were memorised in the hearts – were collected and compiled into one book form during the blessed era of Hadrat 'Umar al-Faruq ؓ and Hadrat 'Uthman ؓ; and all of the copies of the Holy Qur'an were distributed far and wide to many different countries, by which there was no concern for the verses of the Holy Qur'an being confused with the reported speech (Aḥadith) of the Messenger of Allah ﷺ, the process of collecting, compiling and writing the Aḥadith began in the era of the Righteous Caliph 'Umar ibn 'Abd al-'Aziz ؓ upon his suggestion.

The editor of Imam Jalal al-Dīn al-Suyutī's ؓ commentary on the *Alfiyyah* states in the introduction that,

قلنا المصنف الحفلة التي عمر بن عبد العزيز رضي الله عنه في علم ٩٩ هـ تبعه و تسبق من الهجرة كتب الى ابي بكر بن حزم وهو شيخ مصر والبيت والاوزاعي وملك وابن اسحق وابن ابي ثقف وهو القبط عمر بن عبد العزيز في القضاء على الفتناء على الفتناء يقول له: انظر ما كان من حيث رسول الله صلى الله تعالى عليه وسلم لكتبه التي خلت لوروس العلم وطلب العلماء

"When Hadrat 'Umar ibn 'Abd al-'Aziz ؓ was given the responsibility of being a Caliph in the year 99 A.H. he wrote to Hadrat Abu Bakr ibn Hazm ؓ – the Shadh of the Imams Ma'nar, Laith, Awza'i, Malik, ibn Ishaq and Ibn Abi Dhi'b ؓ and also the vice of the Caliph in the Court of Justice of al-Madinah al-Munawwarah – to collect and compile all the Aḥadith of the Messenger of Allah ﷺ, as he feared (sacred) knowledge becoming extinct, and the demise of the possessors of this knowledge – the *Ulema*. [Introduction to the *Alfiyyah* – Pg. 5]

Not only this, but in fact, Hadrat 'Umar ibn 'Abd al-'Aziz ؓ

كتب الى اهل العراق فطروا الى حيث رسول الله صلى الله تعالى عليه وسلم فاجمعوه

He wrote to all those far and wide to collect and compile any Hadith of the Messenger of Allah & they find. [Tarikh Istihsan - Abu Nu'aim]

Upon the motivation, encouragement, and relentless efforts of Hadrat Umar Ibn al-'Aziz &, the first book on the science of Hadith was compiled by Hadrat Abu Bakr Ibn Hazm &. Thereafter, innumerable books were written and compiled on different topics of this precious science of sacred knowledge, by many elite Shuyukh who came from many different places.

Among those who compiled and wrote books of Hadith at this very early age of its compilation were:

نهم ابن جرير بن عيسى و ابن اسحاق و سلمى البدينة والربيع بن صبيح و سعيد بن عمرو و حماد بن سلمة
بالمصري و سليمان التوري بالكرامة والاوزاعي بالشام و هشام بن اسعد و معمر بن جندب و جابر بن عبد الله
بخراسان و ابن الجوزي بخراسان

Ibn Juraij & in Makkah al-Mukarramah; Ibn Ishaq & and Imam Malik & in al-Madinah al-Munawwarah; Rabī' Ibn Sabīh & Sa'īd Ibn 'Urwah & and Hammād Ibn Salīmāh & in Basra; Imam Sūfyan al-Thawri & in Kufa; Imam al-Awza'i & in Syro-Palestine; Hishām & in Wasit; Jābir Ibn 'Abdullah & in Rai, and Ibn al-Mubarak & in Khurasan. All of these men of great knowledge, were contemporary and of one category. Most of them were the students of Hadrat Abu Bakr Ibn Hazm & and Imam Ibn Shihab al-Zuhri &.

Thereafter, the Ahadith were spread far and wide due to the compilation and writing of books on Ahadith; laying down the foundation principles for accepting or rejecting a report; collecting background information of the narrators and their beliefs; writing books on the etiquettes and manners essential for a student pursuing this sacred knowledge of Hadith. All of these were compiled to form a sub-subject of Hadith - Usul-e-Hadith or the Principles of Hadith.

Ahadith were compiled using the rigorous of all criterions and rules to accept a report, until the Six Authentic Collections of Ahadith became accepted and

popular. These are the Sahih of Imams Bukhari and Muslim, the Jam' of Imam al-Tirmidhi, the Sunan of Imams Abu Dawud, Nasa'i and Ibn Majah. We have shed some light upon Ahadith, its History of Compilation, and its status in Islam. Those true and sincere Muslims who love Islam and the Qur'an, and who recognise themselves ■ individuals of this Ummah, which is flourishing with its long-lasting heritage of over fourteen hundred years of an unbroken chain of transmission to our liege lord the Messenger of Allah &, are not in need of any evidence to prove the veracity of Ahadith.

Yes, however, for those hypocrites who deny the reliability of Ahadith, yet name themselves People of the Qur'an, if I had much time, I would make it apparent like the certitude of the sun at midday with irrefutable proofs and evidences that their denial of the Ahadith is in reality the denial of the words of Allah. They are not doing this only to make way for themselves not to follow the Qur'an. Their main argument is that the translation and meaning of the verses of the Holy Qur'an should be left to their own will; however they desire they extract the meanings of the Holy Qur'an, so that, even after altering the correct meaning and translation of the Qur'anic verses, they can falsely claim to be the followers of it.

We ask Allah the Most Exalted to protect the Muslim Ummah from the evil of the onslaughts of those who reject Ahadith, and that he gives them guidance to broaden the light of Ahadith to eliminate the darkness that prevails the Ummah today. His choicest blessings and salutation be upon the best of His creation, our Master Muhammad, his progeny, upon his Companions and all of his followers.

Arsnad-ul-Qadiw

Head teacher at Madrasah Falzul Uloom, Jamshaidpur - Bihar, India,
15th of Ramadan al-Mubarak 1391 A.H.

Chapter One

کتابُ الْإِيمَانِ

The Book of
Faith

THE BOOK OF FAITH

Infants and Imman

[illegible]

1. Hadrat Umar ibn al-Khattab ؓ narrates: One day we were sitting in the company of the Messenger of Allah ﷺ when there appeared before us a man dressed in pure white clothes and his hair was extraordinarily black. There were no signs of travel on him. None amongst us recognised him.

At last, he sat with the Messenger of Allah ﷺ. He knelt before him, placed his palms on his thighs and said: O Muhammad ﷺ! Inform me about Islam. The Messenger of Allah ﷺ said: Islam implies that you testify that there is no God but Allah and that (Hadrat) Muhammad ﷺ is the Messenger of Allah ﷺ, and you establish prayer, pay Zakat, observe the fast of Ramadan, and perform pilgrimage to the (House) if you are capable enough to bear the expense of the journey. He (the inquirer) said: You have told the truth. He (Umar ibn al-Khattab) said: It amazed us that he would put the question and then he would himself verify the truth.

He (the inquirer) said: Inform me about Imān (faith). He (the Holy Prophet ﷺ) replied: That you affirm your faith in Allah, in His angels, in His Books, in His

Messengers. ■ the Day of Judgement, and you affirm your faith in the Divine Decree about good and evil. He (the inquirer) said: You have told the truth.

Commentary

[illegible]

Islam is the name given to the 'outward' (apparent) actions (for example Prayer, Fasting, giving Zakah (alms), and so on), and Imān (Faith) is the name given to the 'inward' (more subtle) beliefs that one has affirmed with his heart. Thus, it is more subtle than the 'outward' actions, as this is something which is related to the heart. (i.e. Believing in Allah and His Messenger ﷺ with the depth of one's heart, this is called Imān). The amalgamation of both Imān and Islam is given the name "Religion" (Dīn).

What has been mentioned in the books written on the subject of 'Aqidiyah is that Islam and Imān are both one thing. This means that every Mu'min (true believer) is a Muslim, and every Muslim is a Mu'min, and one cannot eliminate any of these two elements from a Muslim. In reality, Islam is the result of Imān, and is also its branch. The scholars have written much on this topic. The conclusion of all this has already been mentioned. As-Sūrah al-Īmān- Vol. 1 Pg. 38]

Then Hadrat Shaykh 'Abd al-Haq Muhaddith-e-Delhwī ♦ states under the commentary of the words: *أَلَمْ يَجْعَلْ*

The reality of Imām is to believe in Allah and His Characteristics, and to affirm the faith that Allah is pure from any defects, imperfections and ■ free from occurrence (Mudhāt), [Ashī'ah al-Lam'at- Vol. 1 Pg. 40]

Under the commentary of Shaykh 'Abd al-Haq states:

It is incumbent upon each and every Muslim to affirm (ath three Imams) in all the Prophets, in such a manner that one does not differ between the Prophets in their Core Prophethood. Furthermore, one should respect all the Prophets and believe that they are free from any sin, (major or minor) or imperfections, before their declaration of

Prophet-hood or after. This also is an ■ serial element in belief. This is the sound position.

What has been stated in the Holy Qur'an as regards to the 'error' of Prophet Adam and Allah's reprimand shows the high status of Prophet Adam and his closeness to the Almighty Allah.

Furthermore, it is Allah's will, whenever He reprimands or punishes, even though the error committed by His slave may not have reached the level in which we may say that it was a 'sin'. No one has the authority to utter anything. There is a criteria and a standard for respect which is necessary to behold, and this standard of respect is that when Allah has reprimanded some of His Prophets, who are the closest to Him, or when on some occasions the Prophets or the Messengers expressed humility, by which someone may assume a defect in these prophets, then it is not permissible for ■ that we ponder into this and say the words of reprimand or humility to these noble Prophets.

The synoptic belief as regards to the Holy Prophet ﷺ is that everything, besides the status of Divinity (Ilahiyat) and the characteristics (sifat) of Allah is proven for the Holy Prophet ﷺ, and the Holy Prophet ﷺ is comprehensive of all human excellences and virtues, and ■ the most perfect of the entire creation. [Ash'ah al-Lam'at Vol. 1 Pg. 40]

عن عبد الله بن العاص قال سمعت رسول الله صلى الله عليه وسلم يقول لا بد لأبي آدم من أن يخطئ في شيء من خلقه ولا بد له من أن يخطئ في شيء من خلقه - (مسند كثره)

2. Hadrat 'Ubadah Ibn al-Samit * reported that I heard the Messenger of Allah ﷺ say, "Anyone who bears witness that there is no deity except Allah and Muhammad ﷺ is the Messenger of Allah, then Allah shall make the Fire of Hell unlawful (Haram) upon that person."

Commentary

It must be clearly understood that even after bearing witness to the oneness (tawhid) of Allah, The Almighty, and even after believing that the Holy Prophet ﷺ is the Messenger and Slave of Allah, if any action or word is found, in such a person (who has bore witness to the tawhid and risalat), which are the words or

actions of infidelity and blasphemy, then such a person, as accords to the rules of the Islamic Law (Shari'ah) shall come out of the folds of Islam (becomes ■ Kafir).

For example, if one prostrates in front of idols, or wears a cross-thread (zunnar) worn by Hindus, then these are the acts of infidelity (kufr), as the resemblance of the people of infidelity is also infidelity.

The Messenger of Allah ﷺ has stated that, "Whoever imitates any group of people, then he is among them."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم لا يؤمن أحدكم حتى يأخذ بيدي وأولئك هم الناس الجوعون - (البيهقي)

3. Hadrat Anas * reported that the Messenger of Allah ﷺ has stated, "No one amongst you shall become a True Believer (Mumin) until I do not become more beloved to him than his parents, his children and all the rest of the people."

Commentary

Hadrat Shaykh Muhaqqiq 'Abd al-Haq Muhaddith-e-Delhi states:

The sign of the faith of a true believer is that the Holy Prophet ﷺ should be the most beloved and exalted to him than anything or anyone else.

The meaning of the Holy Prophet ﷺ being the most beloved is that one believes the fulfilling the rights of the Prophets to be more important and superior than fulfilling the rights of anything or anyone else. This is such that one accepts the religion brought by the Messenger of Allah ﷺ, follows the sunnat (traditions) of the Holy Prophet ﷺ, respects the Prophets, sacrifices everyone and everything, including ones life, wealth, progeny, parents, relatives and friends upon seeking the pleasure of the Beloved of Allah ﷺ.

This means that one should be happy and content even if his life is lost, but one should never tolerate any right of the Prophet being neglected. [Ash'ah al-Lam'at Vol. 1 Pg. 47]

Imam Shaykh Mulla 'All al-Qari states in his famous commentary on "Mishkat al-Masabih", entitled "Mirqat al-Malah":

The meaning of having love of the Holy Prophet ﷺ is not the 'natural' love as it is out of ones control or choice (and man is not commanded of a thing which is not in his control), ■ Allah, The Almighty states:

"and Allah does not burden any soul with more than what it can bear." [Surah: 2 - al-Baqarah, Verse: 286]

However, the meaning of love here is 'reasonable' or 'rational' love, which obligates the precedence of that thing which the intellect gives priority and that which the intellect ('aql) demands, even though that thing may contradict the self desire.

For example, an ill person may desire medicine which tastes sour (this is 'rational' love). Hence, this ill person shall 'rationally' incline towards this medicine without being forced to do so, as the intellect demands it (the medicine). Thus, one shall drink it as he believes ■ thinks that the treatment of his ailment is dependant on drinking such medicine, though it may not have a pleasant taste.

So, when the Holy Prophet ﷺ commands anyone to kill their non-Muslims parents, or children, or commands one to fight the infidels, (and he is certain that he will be martyred during the battle,) then that person should without any hesitation obey the Prophet's ﷺ command, as rationally, through one's intellect, he believes that success and triumph lies in obeying the commands of the Prophet of Allah ﷺ.

The other meaning of love in this Hadith, is the love that originates from belief. This means that this kind of love is generated in the hearts of the true believers, as a direct result of understanding the Prophet's ﷺ excellence, virtues, his favours upon the whole of humanity, his affection on the entire creation and so on. The requirement of this love which originates from belief, is that the devotee of the Messenger of Allah ﷺ gives precedence and superiority of his beloved's desires upon everything else even upon his own desires.

It is the Holy Prophet ﷺ who is comprehensive of all the characteristics which make him the most beloved, such as good character, beauty, reverence and his innumerable favours to all worlds. He ﷺ is comprehensive of these characteristics to such a degree that ■ one could or can reach this comprehensiveness.

Hence, the Holy Prophet ﷺ deserves to be the most beloved in the hearts of the believers, even more beloved than their own souls. The Holy Prophet ﷺ shall be even more beloved if one comprehends the fact that he ﷺ is sent by Allah, and he ﷺ is the means for a believer reaching Allah. Furthermore, it is the Messenger of Allah ﷺ who is most exalted and the closest in the court of The Almighty Allah and this is why one should love him more than anything or anyone else. [al-Mirqat sharh Mishkat Vol. 1 Pg. 64]

Notes

- a) Almighty Allah is free from the dimensions of time and space. Therefore, to utter that Allah the Almighty is fixed within time and space is kuf (infidelity). [It is also *Harām* to refer to Allah Most High as 'the One above.']
- b) One should say The Almighty Allah, or Allah, The ■ost Exalted. To say Allah 'M'aya' is forbidden.
- c) If one uses the word 'old-aged' for Allah, The Most Glorious, then that person comes out of the folds of Islam.
- d) If a person is not ill, ■ is quite old and has not yet passed away, then one should not utter that 'Allah has forgotten him.'
- e) One who commits acts of infidelity or utters words of infidelity, only to express amusement or as hilarity, then that person too, shall come out of the folds of Islam, though he may say that I do not have these beliefs. This has been stated in al-Dur al-Mukhtar in the Chapter of the Apostate, and also in Radd al-Mukhtar (Vol. 3 Pg. 293) with reference from al-Bahr al-Ra'iq.
- f) To disrespect any Prophet, to find any faults or defect in them or to be rude or insolent to these Prophets is *kuf* (infidelity).

- g) To find a fault in any verse of the Holy Qur'an or to disrespect any verse, or
 ■ express amusement with any verse of the Holy Qur'an is also infidelity.

h) If someone tells anyone to perform Salah (prayer), then the person replies: "you've performed salah... what benefit have you received?" or says: "I've performed ■ lot now I'm starting to feel hesitant" or says: "praying and not praying is the same", or says something similar in which there is disrespect to the salah, then this is also kufr (infidelity).

i) Someone was told to fast, he replied: "Such a person should fast who can't find anything to eat" or says: "when Allah has given us food to eat, then why should we die of hunger?" or something similar in which there is disrespect to fasting, then all of this is infidelity.

j) If someone was prevented from eating in the days of Ramadan (when fasting is obligatory), then on hearing this that person replied: "when there is no fear of Allah, then how can one fear people?" These are the words of infidelity.

k) To disrespect or insult the Sacred Islamic knowledge⁴ and the scholars of Islam without any valid reason (according to the Sacred Islamic Law), such as ■ having grudge against a scholar, solely for the fact that he is a scholar, then this is all kufr (infidelity).

l) To worship Diwali or other Hindu or non-Islamic festivals is infidelity, ■ this comes under the category of worshipping other than Allah. To promote non-Islamic religious festivals⁵, or ceremonies is also kufr (infidelity). Also, ■ buy things on the particular day in which such non-Islamic religious festivals are held, thinking that this is the day of the non-Islamic festivals, is also infidelity. For example, in Diwali, to buy toys and sweets is infidelity, as buying on that day is merely nothing but to take part in the non-Islamic festival. Furthermore, to buy some gifts and to give these to the infidels on that day, (when the intention is to give respect to that day,) is also infidelity.

⁴ Imam al-Shafi' states: "Every type of knowledge except for knowledge which relates ■ the Holy Qur'an, ■ Ahadith (prophetic sayings) or the Fiqh (Islamic jurisprudence) is just a pastime hobby."

[Jami' al-Jadid - Vol. 1, Pg. 168 with reference to al-Fatawa al-Ridawiyyah]

⁵ Such as ram Dya, Janam ashleem, ram krud (Hindu festivals) and so on.

[Bahar-e-Shari'at - Volume 9, Page 171 with the reference from al-Bahr al-Raiq]

m) To refuse or deny anything which is known imperatively and decisively to have been brought by the Messenger of Allah ﷺ is also infidelity according to the Islamic Law (Shari'ah). For example, to wear a piece of cloth, in the same manner ■ worn by the dhimmī kuffar on their shoulders, or to tie a piece of cloth as worn by the Hindus (zunnar), is all kufr (infidelity), as this ■ falsifying the Messenger of Allah ﷺ and the religion brought by him from Allah the Exalted. A person who believes in the Messenger of Allah ﷺ and his message cannot in any circumstance commit such an act which goes against the teachings of the Messenger of Allah ﷺ. [al-Taisir al-Baidawi Pg. 23]

n) To believe someone other than Allah as *Wajib al-Wujud* (existence to be necessary), like the belief of the fire worshippers, or to believe someone other than Allah to be worthy of worship, like the belief of the idol worshippers, then all of this is called shirk (associating partners to Allah, The One and Only) [Shari' al-Aqaid al-Nasafiyyah Pg. 61]

Hadrat Shaykh 'Abd al-Haq Muhaddith al-Dahlawi states:

Shirk (polytheism) is of 3 types:

1. To believe someone other than Allah, ■ be *Wajib-ul-Wujud* (existence to be necessary, without the power of anyone else).
2. To believe someone other than Allah to be The Creator.
3. To worship other than Allah, or to believe someone other than Allah to be worthy of worship. [Ash'at al-Lam'at- Vol. 1 - Pg. 72]

⁶ Non-Muslim citizens of ■ Islamic State (as people held in trust).

Dwellers of Paradise and Hell

[illegible]

1. Hadhrat 'Abdullah ibn 'Amr ؓ reported that the Messenger of Allah ؐ said: There shall come a time in my Ummah exactly as that time which came on the people of Isra'īl; so much so that if there was one amongst them who openly committed fornication with his mother, there will be among my Ummah someone who will do that, and if the people of Isra'īl were split into seventy-two sects, my Ummah will be fragmented into seventy-three sects; all of them will be in the fire of Hell except one sect. They (the Companions) asked: O Messenger of Allah ؐ, which is that sect? The Messenger of Allah ؐ replied: People following that (saved) sect will be steadfast on that path upon which I and my Companions are.

Commentary

Hadiat Shaykh Abd al-Haq Muhaddith-e-Dehli states under the commentary of this Hadith, after he cites the famous quote from the famous book on 'Ilm-e-Kalam' (Knowledge of Apologetics), entitled "Sath al-Mawaqif" that: the 'Saved Sect' is the sect of Ahl al-Sunnah wa al-Jama'ah:

"The sword sect is the Ahl al-Sunnah wa al-Jama'ah. If someone criticises/doubts and asks, "How does anyone know that this (the Ahl al-Sunnah wa al-Jama'ah) is the sword sect, and the Straight Path and the path leading one to Allah, and all the rest of the paths lead to Hellfire, as each sect claims themselves to be Straight Path and the path that is the "sawab sect"? " Then the answer to this question is that this is not such a thing which can be proven by false claims, but this decision requires solid, reliable proofs and evidences. The proof of the Ahlus-Sunnah wa'l-Jama'ah being the true and the sword sect is that this religion of Islam has been transmitted to us from the Messenger of Allah ﷺ.

The intellect of the 'Aqi on its own is not enough to understand the diverse issues of 'Aqidah (tenets of faith).

We know for certain through the mass-transmitted *Ahadith* (*Ahādith Mukhtasirah*), the sayings of the Companions and after strict examination of the *Ahadith* that the pious *Salaf* (predecessors), from the Companions and those who followed them righteously all affirmed belief in these tenets of faith and were steadfast upon this path (the path of *Ahlul-Sunnah wa'l-Jama'ah*).

innovations, and following self desires and ego with regard to what to believe generalized only after the first era (the era of the Companions and those who followed them). No one from the Companions, Tabi'un (those who followed the Companions) and the A'aba' al-Tabi'in (those who followed the Tabi'un) and the Mujtahidin who followed after had ever followed the deviant sects, and they all expressed their discontentment with the doctrines of such (deviant) sects.

In fact, after such sects were initiated, whatever relations that they had of loving them, sitting with them, walking and accompanying them...all these ties were immediately broken, and they repudiated these sects both by the pen and by the tongue.

All of the great Muhaddithin, more precisely the compilers of the famous Six Authentic Books on the collection of the Ahadith, Imam al-Bukhari, Imam Muslim, Imam Abu Dawud, Imam al-Tirmidhi, Imam al-Nasa'i, Imam Ibn Majah, and the Mathaddithin and compilers of other books on Ahadith which are the main sources from which rules pertaining the Islamic jurisprudence (fiqh) are derived, all of these Hadith ministers not only followed but also corroborated the Ahlus-Sunnah wal-Jama'ah and its doctrines.

As well as the great Hadith masters, all the Jurists (Fuqaha) of the Hanafi, Maliki, Shafi'i, and Hanbali schools of Islamic jurisprudence, as well as those great scholars who were specialists in such a field of the Sacred Knowledge, they were all following the *Ahlus-Sunnah wal-Jama'ah*.

The Ash'aris and the Maturidis who are the great masters (Imams) in the subject field of the fundamental issues of Kalām all endorsed, approved and supported the Athi-Sunnah, wa'l-Jama'ah. They proved and authenticated beliefs of the Athi-Sunnah wa'l-Jama'ah by evidences derived from the intellect (sound reasoning). All those things which were already endorsed through the Ahādith of the Messenger of Allah ﷺ, and by

the *Imn* (consensus) of the Muslims, then the *Asht'ris* and *Maturidis* supported such doctrines of faith and such ideologies. This is why the *Asht'ris* and *Maturidis* were known as the *Al'i al-5* 'mash wa al-Yama'ah.

Even though the names (Ash'aris and Maturidis) were invocate, their creeds are those that were transmitted to us from the pious predecessors. Their path is to follow the Qur'an, the Ahamith of the Messenger of Allah ﷺ and following the teachings and sayings of the pious Salaf. Furthermore, the Shuyukh of the righteous Sufis of our past, and the Sufi Shakhis of present day, who are masters in this field, who worship and perform their obligations in their prescribed time, and who always fight against their self desires and do not follow it, and those who have the true fear of Allah, and are pious and God-fearing, all of them were and still are devout followers of the Ahl al-Sunnah wal-Jam'ah, as is quite clear if one reads their authenticated books.

All of the beliefs that have been mentioned in the book must relied upon by the Sufi Gnostics entitled, "al-Ta'arruf," (as regards which imam Shihabuddin al-Suhrawardi has stated, "We're it not for the book "al-Ta'arruf", we would have not been able to understand the rules, regulations and the laws pertaining Tasawwuf,) are in conjunction with the beliefs of the *Alm al-Surrah wa al-Jama'ah*.

The truth of what has been stated can be justified by the fact that one should collect all the (authentic) books that have been circulated all around the world written on different topics, such as Tafsir (exegesis), Hadith (Prophetic sayings), Kalām (Apologetics), Fiqh (Islamic jurisprudence), Tasawwuf (Spirituality), Siyar (Biographies), Tarīkh (History) and so forth. These books should then be studied in depth. Books of the heretical sects should also be collected and compared against the authentic books of the Ahl al-Sunnah and al-Jamā'ah, so that the truth becomes apparent. Conclusively, we can state that al-Saḥāb al-A'zam (the Greater Majority) is the Ahl al-Sunnah wa al-Jamā'ah. " [Ash'ari al-Islāmī at - Chapter on Beholding the Sunnah Vol. 1 Pg. 140]

[illegible]

2. Hadhrat 'Abdullah bin Mas'ud ؓ reported that the Messenger of Allah ﷺ drew a line for them and said, "This is the Path of Allah." Thereafter, he drew several lines on his right and left and said, "These are paths on each of which there is Satan who invites people to follow it." And he recited, "and that this is My Path, Straight, follow it..."

[illegible]

3. **Hadrat Abu Hurairah** ؓ reported that the Messenger of Allah ﷺ said, "In the latter days there shall appear deceitful Dajals who will bring to you traditions (or tell you things) of which neither you nor your fathers have heard, so do not go near them, nor let them come near you, lest they may lead you astray or put you in trials."

Commentary

Hadrat Shaykh 'Abd al-Haq Muhaddith-e-Delwi al-Bukhari states in the commentary of this Hadith:

This means that there shall appear a devious sect which shall imitate to be [false] shaykh and scholars. Followers of such a sect shall try to mislead others into thinking that they are the well wishers of the Muslims and their reformers, ■ that they may circulate their false and fallacious ideologies and beliefs among the Muslims. [Asht ah al-Layl at—Vol. 1 Pg. 133]

Notes

The Foreteller of the Unseen, the Holy Prophet ﷺ has already mentioned the appearance of a deviated sect circulating to mislead and misguide people. The splinter groups and the branches of this deviated sect are still to be found today, which bring to people traditions, (and tell them about things) of which neither they nor their fathers have ever heard before.

Amongst these groups is one which peculiarly names itself as "Ahl al-Qur'an". Amongst their misguiding beliefs is that they believe the Holy Prophet ﷺ was only a Messenger, nothing else. They openly refute all of the Ahadith (sayings) of the Holy Prophet ﷺ. In fact, they deny being obedient to the Holy Prophet ﷺ.

These are some of the things which neither we nor our fathers have heard.

Refuting such ideologies, Almighty Allah states:

يَا أَيُّهَا الَّذِينَ آمَنُوا اطِّيعُوا اللَّهَ وَاطِّيعُوا الرَّسُولَ وَاقْبَلُوا الْأَمْرَ مِنْكُمْ

"O you who believe! Obey Allah and His Messenger."

[Surah: 4 - al-Nisa, Verse: 59]

Another group, the Qadiyani, is one which follows Mirza Ghulam Ahmed Qadiyani. This group believes that Mirza Qadiyani is the awaited "Mehdi", a Reviver of Islam, a prophet and a messenger! They utter that any prophet can come after the Seal of Prophethood, Sayyiduna Muhammad ﷺ. These are also those misleading and fallacious beliefs which neither we nor our fathers have heard of.

The Holy Prophet ﷺ clearly refuting this has already informed us: "I am the Last of all the Prophets, no [new] prophet shall come after me."

The Holy Qur'an mentions:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَقَدْ كَانَ اللَّهُ يَخْتَارُ

عَلَيْهَا

"Muhammad is not the father of any of your men, but (he is) the Apostle of Allah and the Seal and the Last One of all the Prophets."

[Surah: 33 - al-Ahzab, Verse: 40]

This means that the birth of any new prophet has been terminated upon the Messenger of Allah ﷺ. The Holy Prophet ﷺ is the Seal of Prophethood. Hence, never can any new prophet be born in this world after the demise of the Seal of all Prophets, Sayyiduna Muhammad ﷺ.

Another misguided sect amongst those mentioned in the Hadith is the Wahabis and Deobandis. This deviated sect believe that the same quantity of knowledge as possessed by the prophet is the same as that which even a small child, an insane or any animal possess. This is what their leader, Ashraf Ali Thanwi has written in his deceptive book: "Hifz al-Iman" on page 8. He denies, in fact, refutes that the Noble Prophet ﷺ possesses knowledge of the Unseen. He further establishes some knowledge of the Unseen for the Noble Messenger ﷺ, but even for this 'some' knowledge, he wrote:

اِس میں حضور کی کائناتیں ہیں ایسا علم تو زیادہ ضرور ہلکہ، پرستی و سجدوں ہلکہ، صحبت و عیال کے لئے ہیں حاصل ہے (بعض ائمہ کے نزدیک)

"What is the unique speciality of the Prophet in this (possessing 'some' knowledge of the Unseen)? Such unseen knowledge is possessed by Zaid, 'Aam (anyone). In fact, it is possessed by every child, insane, and even by all animals and beasts!" [Allah forbid]

Another of their devious beliefs is that the Holy Prophet ﷺ is not the final Prophet, and believe that it is possible that a new prophet can come after the Holy Prophet ﷺ. This is what their leader, Qasim Nanotvi has written in his book "Tahzir al-Nas" page 3:

عالم کے خیال میں تو رسول اللہ کا زمانہ اولین ماضی ہے کہ آپ کا زمانہ اقصیٰ ماضی کے زمانے کے بعد اور آپ سب میں اقصیٰ ہے۔ مگر آپ دن بہ روز میں ہوتا ہے کہ قسم یا نذر زمانہ میں بلات کیہ نصیحت ہے

"For the average person, the Messenger of Allah being the final prophet literally means the era of the Messenger of Allah being after the era of the previous prophets (no prophet to come after the Messenger of Allah). However, those who have understanding it is quite clear to them that there is no distinction whatsoever in being the last or the first." [Allah forbid!]

The conclusion of this text is that to believe that the Beloved Prophet ﷺ is the final Prophet is the belief of the insane and those who do not have any understanding!

Again on page 28 of the very same book he writes:

اگر بالفرض بعد از مطلق نبوت کسی بعد از تو آمد پس خفوت محمدی موقوف به لوقا نہ لای

"If a prophet was born after the time of the Holy Prophet, then still it would not make any difference in the Holy Prophet being the Seal of all Prophets." [Allah forbid!]

The conclusion of this text is that after the Messenger of Allah ﷺ, a new prophet can be born.

Another of their beliefs is that the knowledge possessed by the Holy Prophet ﷺ is less than that possessed by Shaytan and the Angel of Death.

Another of their leaders, Khallī Ahmed Ambehwi has stated that to believe in the magnanimity of the Prophet's ﷺ knowledge is polytheism and to believe that shaytan and the Angel of Death possess immediate knowledge this is the belief of a true Muslim!

He (Khallī Ambehwi) writes in his book: "Barā'in-e-Qa'ī" on page 51:

نبیطان و ملک الموت کو بر رستہ اس سے ثابت ہوئی ہے کہ علم کی رستہ میں کسی نفس قطعی ہے جس سے تمام الموصوف کو رد کر کے ایک شریک ثابت کرنا ہے۔ (امین الدرب الدہلی)

"The Satan and the Angel of Death possessing such vast knowledge is proven by the Qur'anic text. But where is such rigorous proof to prove the vast knowledge of the Messenger of Allah?" [Allah forbid!]

Another of their misguided beliefs is that they believe that Almighty Allah can lie – Exalted is Allah from all that these 'humans' affirm! [Risalah Yak Rozi – Pg. 145 by Isma'il Dehlwi]

Another of their beliefs is that the Holy Prophet ﷺ has died and turned into soil – Allah Forbid! [Taqwiyah al-Iman – Pg. 79]

There are many more similar misleading blasphemous beliefs, which they hold and propagate to mislead the Ummah.

This is why many learned and esteem scholars and the Islamic jurists from Makkah al-Mukarramah, al-Madinah al-Munawwarah, India, Sind, Bengal, Punjab, Burma, Madras, Gujarat, Kathiawar, Blochistan, Sarhad, Duccan and Kawkān have all declared these 'people' to be infidels and have come out of the folds of Islam.

[For detailed explanations as regards such heretics, one should refer to the books: "Husam al-Haramiyyah 'ala Manhar al-Kufi wal Mijaz" by Imam Ahmed Rida Khan and "as-Samariyyah al-Hindiyyah" by his successor Imam Hashmat 'Ali Khan Pilibith]

It is amongst the essential and fundamental aspect of Religion to believe a Muslim as a Muslim and a kafir (infidel) as a kafir. Although one cannot specifically say that such and such a person shall leave this world with or without faith (Iman). However, this does not mean that we should cast doubt on such a person who has 'clearly' become an infidel or come out of the folds of Islam, as casting even shadow of doubt on such a person also makes the person in doubt an infidel. [Bahar-e-Shari'at]

Some illiterate people state that we should not say "kafir" to those who are the "Ahl al-Qiblah" even though they may have these kinds of beliefs (as explained summarily above). This thought is mistaken. The correct belief is that when anything is found in the "Ahl al-Qiblah" which is a sign of infidelity or one says something by which he/she comes out of the folds of Islam, then such a person will be said to have become an infidel and thus have come out of the folds of Islam.

Hadrat Mulla 'Abd al-Qa'ir states:

The meaning of the belief of the Ahl al-Sunnah of "not to say that any person from the 'Ahl al-Qiblah' is kafir", means that we shall not say that such a person is a kafir when no sign of infidelity is found in them, nor is any word uttered which is infidelity.

The word "Ahl al-Qiblah" ["People of the Qiblah"] has been derived from the Hadith of the Messenger of Allah ﷺ that, "Whoever performs prayer like we do, facing the direction of our Qibla, then he is a Muslim." [Mustahak al-Masabih Pg. 12 cf. Bulhan]. It has been further mentioned in another Hadith that, "do not say that such and such a person is a Kafir, if he says the Kalima (bears witness in the Testimony), 'La Ilaha Illa Allah' [There is no deity except Allah], (even if he may) commit a sin." [Mustahak al-Abu Dawud]. It has been stated in "al-Musnad" that, "Imam Abu Hanifa would never do the ijtihad to state that such a person has become a Kafir of

Shaykh Amin ibn 'Abidin al-Shami states:

To refuse anything from the Necessities of Religion (Fundamental Tenets of Faith) is infidelity according to the consensus (ijmā'), even though such a person may be from the "Ahl al-Qiblah", and spends the whole life in obedience and worship, like it has been stated in *Shiḥḥ al-Tahḥīr* by Imām ibn al-Humam. [Radd al-Muhār - Vol. 1 Pg. 393]. Imām Abu Yusuf has stated in *Kitāb al-Kharāj*:

A person (even though he may be from the Ahl al-Qiblah) disrespects the Holy Prophet ﷺ, or affirms a lie or a defect to the Prophet ﷺ, or slanders the Prophet ﷺ or degrades the status of the Holy Prophet ﷺ by any means whatsoever is indeed, without any doubt, an *infidel* (kāfir) who has disobeyed, disrespected and rejected to believe in Allah, The Almighty. The wife of such a person comes out of his marriage. [Radd al-Muhār - Vol. 3 Page. 300]

Transgressors and Heretics

عن ابن عمر عن النبي صلى الله عليه وسلم عن رجل من وفد عاصم بن عبد مناف قال قال صلى الله عليه وسلم: (الصحابة المنذر للغيران). كذا في الصحيحين.

1. Hadrat Ibrahim Ibn Maysarah ؓ reported that the Messenger of Allah ﷺ has said, "The one who honours a heretic has assisted in undermining Islam."

Commentary

Hadrat Shaykh 'Abd al-Haq Muhaddith al-Delhi states:

a person from the Ahl al-Qiblah. [Shiḥḥ al-Tahḥīr al-Akbar - Pg. 189] It has also been stated in "Shiḥḥ al-Mawāḥiq": "According to the majority of the Fiqhah and Muṭaḥallifīn, anyone from the Ahl al-Qiblah shall not be called a kāfir." However, in the Holy Qur'an in innumerable places has Allah, Most High has stated many among the Ahl al-Qiblah as Kāfir (infidels). For example, Verse 66 in Surah al-Tawba and Verse 8 in Surah al-Baqarah. There are also innumerable Ahādīth of the Messenger of Allah, in which some, even if they were from the "Ahl al-Qiblah" were said to be Kāfir (infidels). The conclusion is that, those who deny anything from the Necessities of Religion (Dawarīyat al-Dīn) come out of the folds of Islam (become an infidel) even if it be that such a person is from the Ahl al-Qiblah. [For a more detailed background to this topic please refer to the book: "Māh al-Qibla fi Taḥḥīr" written by Hadrat 'Alīma Muḥī Muḥī al-Rahman Badawī]

In respecting a person following a deviated sect (transgressor or a heretic) is the disdaining and disapproval of the Sunnah (Traditions of the Messenger of Allah ﷺ). And to disdain the Sunnah leads to the destruction of ones foundation of Islam. [Ash' al-Lam'at - Vol. 1 pg. 147]

عن ابن عمر عن النبي صلى الله عليه وسلم عن رجل من وفد عاصم بن عبد مناف قال قال صلى الله عليه وسلم: (الصحابة المنذر للغيران). كذا في الصحيحين.

2. Hadrat Anas ؓ reported that the Messenger of Allah ﷺ stated, "When you see a heretic, then meet him with resentment because Allah detests all heretics."

عن ابن عمر عن النبي صلى الله عليه وسلم عن رجل من وفد عاصم بن عبد مناف قال قال صلى الله عليه وسلم: (الصحابة المنذر للغيران). كذا في الصحيحين.

3. Hadrat Abu Umama ؓ reports that the Messenger of Allah ﷺ stated, "Transgressors (heretics) are the dogs of the dwellers in Hell-fire."

عن ابن عمر عن النبي صلى الله عليه وسلم عن رجل من وفد عاصم بن عبد مناف قال قال صلى الله عليه وسلم: (الصحابة المنذر للغيران). كذا في الصحيحين.

4. Hadrat Hudhaifah ؓ reports that the Messenger of Allah ﷺ said, "Allah does not accept the fasts, or the prayers, or the alms-giving or the Hajj or any Umrah or fighting in the Path of Allah, nor any supererogatory (nafil) acts nor any obligatory acts of a heretic. A heretic comes out of the folds of Islam, just as hair comes out (easily) from a mixture of flour."

عن ابن عمر عن النبي صلى الله عليه وسلم عن رجل من وفد عاصم بن عبد مناف قال قال صلى الله عليه وسلم: (الصحابة المنذر للغيران). كذا في الصحيحين.

5. The Messenger of Allah ﷺ has said, "Keep yourselves away from the transgressors and do not let them come near you, lest they may misguide you or put you into a tribulation. If such people fall ill, do not visit them; do not participate in their funeral prayer, if you meet them, do not greet (salute) them, do not sit near them, do not drink nor eat with them, do not marry (your sons or daughters) with (any of) them, do not perform salaah with them."

[Muslim has narrated this Hadith on the authority of Hadrat Abu Hurairah ﷺ. Abu Dawud narrated it through his chain of transmission to Hadrat Ibn-e-'Umar ﷺ, and Ibn-e-Majah narrated it through his chain of transmission to Hadrat Jabir ﷺ and Hadrat 'Aqil ﷺ and Ibn-e-Hibban narrate with their chains of transmission to Hadrat Aras ﷺ]

Prophetic Traditions (Sunnats) and the Innovations (Bid'at)

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم من أحدث في أمرنا هذا ما ليس منه فهو نوحره (مسند، الصحيح)

1. Hadrat Abu Hurairah ﷺ reported that the Messenger of Allah ﷺ has said, "The one who holds fast to my Sunnah when my people are in a state of corruption (whether as regards to their actions or their beliefs) will have the reward of a hundred martyrs."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم من أحدث في أمرنا هذا ما ليس منه فهو نوحره (مسند، الصحيح)

2. Hadrat Bilal ibn Harith al-Muzani ﷺ reported that the Messenger of Allah ﷺ has said, "Whoever revives a Sunnah of mine, which has been neglected after me, will have a reward equal to the rewards of all those who act upon it, without their rewards being subtracted in any way. But whoever

innovates anything with which Allah and His Messenger ﷺ are not pleased, will be charged with a sin equal to the sins of all those who act upon it without their sins subtracting in any way."

عن جرير قال قال رسول الله صلى الله عليه وسلم من أحدث في أمرنا هذا ما ليس منه فهو نوحره (مسند، الصحيح)

3. Hadrat Jarir ﷺ reported that the Messenger of Allah ﷺ said, "Whoever established a Good Tradition (*sunnah hasanah*) in Islam he will have a reward for doing it and the equivalent of the rewards of all those who act upon it after him, without their rewards being subtracted in any respect; and whoever established a Bad Tradition (*sunnah sayyi'ah*) in Islam will bear the responsibility of it (be sinful) and the responsibility (sins) of all those who act upon it after him, without their sins being diminished in any respect."

عن جرير قال قال رسول الله صلى الله عليه وسلم من أحدث في أمرنا هذا ما ليس منه فهو نوحره (مسند، الصحيح)

4. Hadrat Jarir ﷺ reported that the Messenger of Allah ﷺ has said, "[After the praise of Allah]: Know that the best discourse is the Book of Allah, the best guidance is that given by Muhammad ﷺ, and the worst of all things are those which are innovations and every innovation is misguidance."

Commentary

Hadrat Mulla 'Ali al-Qari states under the commentary of this Hadith: *Imam Nawawi has stated that innovation (linguistically) means everything whose example cannot be found in the periods before. In the Islamic Shari'ah, Bid'ah is the innovation of anything which was not present in the blessed life of the Holy Prophet ﷺ. The words of the Beloved Prophet ﷺ and every innovation is deceiving is 'Am Makkiyas - text which is generally applicable but part of it is made specific (means that the innovation mentioned here is specifically a 'corrupt innovation).*

Hadrat Shaykh 'Izz ad-Dīn Ibn 'Abd al-Salām has written at the end of Kitāb al-Qur'ān¹² that from the different types of innovation one is a Waajib (compulsory) innovation, such as learning Arabic Etymology or Syntax (branches of Arabic grammar) to understand the words of Allah and His Messenger ﷺ, to compile the Principles of Islamic Jurisprudence and Asma' al-Rijāl. Innovation can also be Haram (strictly forbidden) for example, the (innovation of) deviant sects, such as the Jahariyyah, Qadiriyyah¹³, Murji'ah¹⁴ and Mujaassimah (anthropomorphists), and to refute the deviated ideologies and beliefs of these sects is Bid'at-e-Wajibah (a compulsory innovation), because to protect the Sharī'ah from flawed and erroneous beliefs is Fard-e-Kifayah¹⁵.

Innovation can also be Mustahab (recommended innovation). For example, building guest houses for travellers, Islamic schools (Madrasahs), and every other good deed in action or word, which was not present at the time of the Beloved Prophet ﷺ.

Furthermore, to perform the Tirmadh prayers with congregation (Jama'at) is also a Bid'at-e-Mustahabbah and also to ponder upon and discuss various subtle issues related to Sufis and Sufism. And innovation can also be Makruh (abominable or reprehensible innovation), this is for example, as accords to the Shafi' school of fiqh, deconating the Holy Qur'an and the Mosques. However, ■ accords to the Hanafi school of fiqh all this is permissible.

Innovation can also be Mubah (permissible or permitted innovation). For example, according to the Shafi' school of fiqh, to shake hands of one another after the Fajr and 'Asr Salah, is permissible. However, according to the Hanafi school of fiqh this is

¹² "The Names of the Narrators" - the study of the lives of the narrators who are the links in the chain of transmission (Isnad).

¹³ Jahariyyah - A deviant sect which attribute all of man's actions towards Allah. They have two sub-groups: 1) Mu'tawassila and 2) Khafika. The latter believe that man has no power or control over any of his actions.

¹⁴ Qadiriyyah - Another deviant sect. Believe totally the opposite of the Jahariyyah. The founder was Ma'bad bin 'Abdullah bin 'Uwaim al-Juhani (d. 80 A.H). They believe that man has full power and control over his actions and possesses the ability to create an effect in doing his actions.

¹⁵ Muja'at - Another deviant sect. They believe that after bringing faith (having Iman), sins or any other evil actions do not affect the person (he shall go direct to Paradise, without being punished for the sins committed). Likewise, they believe that obedience is of no benefit if a person is an infidel. [Pgs. 36-39 - Hudaib al-Farnee Jiladi A'yan al-Sunnah - Shaykh Muhammad Ahmad al-Misbah]

¹⁶ This means that if a certain group of people or even a person performs this duty then no one gets the sin of not performing it. Contrary to this, if a group of people or at least a person does not execute this duty then all shall be sinful for this.

abominable¹⁶. Furthermore, to eat delicious food, and to live in more spacious houses ■ to lengthen the sleeves of ones skirt are all Mubah innovations.

The scholars have disagreed in the reprehension of some of these (Mubah) acts and innovations, like we have mentioned before that Imam Shafi'i has stated that to innovate anything which is in contradiction of the Holy Qur'an or the Ahādith of the Holy Prophet ﷺ, or the Traditions of the Companions or the Ummah of the scholars is misguidance. However, to innovate anything, which is in conformity with any of the above-mentioned sources of Islam, then there is no harm in such an innovation. [Mirqat al-Mafatih sharh Mishkat al-Masabih - Vol. 1 Pg. 179]

Shaykh 'Abd al-Haq Muhaddith-e-Delhi in "Ash'ah al-Lam'at" [Vol. 1 Pg. 128] and Imam Ibn al-'Abidin al-Shami in his famous commentary on "al-Durr al-Mukhtar", entitled "Radd al-Mukhtar" [Vol. 1 Pg. 393], both have written passages to the same effect as explained above.

Knowledge and ■ Bearers (Ulema)

عن أبي بن كعب قال قال رسول الله صلى الله عليه وآله وسلم طلب العلم فريضة على كل مسلم وزاد في الحديث
عن أبي هريرة عن النبي صلى الله عليه وآله وسلم قال قال رسول الله صلى الله عليه وآله وسلم (العلم لله والفضل لله)

1. Hadrat Anas ■ reported that the Messenger of Allah ﷺ has said, "Seeking the knowledge (of religion) is obligatory upon every Muslim male (and female). The one who teaches this sacred knowledge to those who are not worthy of being taught, is like a man who adorns pigs with jewellery, diamonds and gold."

Commentary

Hadrat Mulla 'Ali al-Qari states in the commentary of this Hadith that

The commentators of this Hadith have stated that by knowledge, it means such knowledge that ■ appropriate religion, whose learning is necessary, in fact compulsory

¹⁶ The sound follows according to the Hanafi school of Fiqh is that gawing at both these times is permissible without any reprehension.

for a person. For example, to have knowledge about The Creator, Allah, and His Oneness, and to have knowledge about the Prophethood of His Messenger, and to know the method of how to perform salah with the necessary issues concerning it, because knowing all these things is Fard-e-'Ain, and to reach the stage at which one is able enough to issue a fatwa or do Ijtihad (to exercise personal judgement in legal matters) is Fard-e-Kifayah. [Mirqat sarah Mushkat - Vol. 1 Pg. 233]

Hadrat Shaykh 'Abd al-Haq Muhaddith-e-Delhi states:

The meaning of knowledge as mentioned in the Hadith is such knowledge that is necessary upon a Muslim to acquire when he/she reaches a specific stage. For example, when one enters into the folds of Islam, it is necessary for him/her to acquire the knowledge as regards to Allah and His Characteristics and also to understand the Prophethood of Allah's Messenger and become compulsory (Wajib), and to acquire knowledge of everything, in the absence of which, faith remains incomplete also becomes compulsory (Wajib).

Therefore, when the time of prayer comes, it becomes compulsory upon that person to acquire knowledge as regards to prayer, and so on. When the month of Ramadan comes, it becomes necessary to acquire the knowledge as regards to fasting, and when one becomes 'qualified to pay Zakah' - i.e. one becomes 'Mallik-e-Nisab' - then it is necessary for that person to acquire knowledge of Zakah. Hence, if one passed away before becoming 'qualified to give Zakah', and did not acquire the knowledge as regards to Zakah, then one shall not be held accountable for this. When a lady becomes a wife through marriage, then it is necessary for her to acquire knowledge as regards to the menstrual cycle, post-natal bleeding, and all those issues which are related to the husband and the wife, and between them and the children; their rights and so on. [Asht'ah al-Lam'at- Vol. 1 Pg. 161]

عن ابن خلدون قال لا بد من العلم بالدين والخلق والسياسة والجماعة والملك والملكوت والملكوت

2. Hadrat Ibn Sirin said, "This knowledge is a religion, so consider from whom you take your religion."

عن ابن خلدون قال لا بد من العلم بالدين والخلق والسياسة والجماعة والملك والملكوت والملكوت
عن ابن خلدون قال لا بد من العلم بالدين والخلق والسياسة والجماعة والملك والملكوت والملكوت
عن ابن خلدون قال لا بد من العلم بالدين والخلق والسياسة والجماعة والملك والملكوت والملكوت

3. Hadrat Abu Ummamah al-Bahili reported that two men, one a scholar and the other a devout worshipper, were mentioned to the Messenger of Allah. The Messenger said, "The superiority of the learned man (scholar) over the devout man is like mine over the most ordinary among you," adding, "Allah, His angels, the inhabitants of the heavens and the earth, even the ant in its hole and even the fish invoke blessings on him who teaches men what is good."

عن ابن خلدون قال لا بد من العلم بالدين والخلق والسياسة والجماعة والملك والملكوت والملكوت
عن ابن خلدون قال لا بد من العلم بالدين والخلق والسياسة والجماعة والملك والملكوت والملكوت
عن ابن خلدون قال لا بد من العلم بالدين والخلق والسياسة والجماعة والملك والملكوت والملكوت

4. Hadrat Kathir bin Qais reported: "I was sitting with Hadrat Abu al-Darda' in the mosque of Damascus. A man came to him and said, "O Abu al-Darda' I have come to you from the town of the Messenger of Allah for a Hadith which I have heard you relate from the Messenger of Allah. I have come for no other purpose." He said: "I heard the Messenger of Allah say, "Whoever treads a path in search of knowledge, Allah causes him to walk on one of the ways which lead to Paradise, the angels lower their wings to seek the good pleasure of the seeker of knowledge, and the inhabitants of

the heavens and the earth and (to the extent that) the fish in the depth of the water seek forgiveness for him. The superiority of the learned man (scholar) over the devout man (worshipper) is like that of the moon on the night when it is full (the 14th night) over the rest of the stars. The learned men are the heirs of the Prophets, who leave behind neither Dinar nor Dirham, leaving only knowledge and he who receives it has received abundant portion."

من عبادية قال قال رسول الله صلى الله عليه وسلم من لم ير الله ولم ير الله في الدنيا لم ير الله في الآخرة

المؤمن - (البحاري، مسلم، مشكور)

5. Hadrat Mu'awiyah ؓ reported that the Messenger of Allah ؓ has said, "When Allah intends good for anyone. He gives him the knowledge of religion. I am only a distributor and Allah gives."

عن ابن عباس قال كنت ارضي ابا بكر من النبي صلى الله عليه وسلم

6. Hadrat Ibn 'Abbas ؓ said, "Teaching/learning (sacred) knowledge for a short period of time during the night is better than spending the whole night in devotion."

عن ابن عباس قال قال رسول الله صلى الله عليه وسلم ليلة واحدة على النبي صلى الله عليه وسلم

(الترمذي، مشكور)

7. Hadrat Ibn 'Abbas ؓ reported that the Messenger of Allah ؓ has said, "One Fajih (possessor of sacred knowledge) has more power (is more burdensome) upon the Satan than a thousand devout worshippers."

عن ابن الزبير قال قال رسول الله صلى الله عليه وسلم ما على المؤمن الا ان يقرأ القرآن في كل صلاة

يؤمر اليه في كل صلاة - (مشكور)

8. Hadrat Abu al-Darda' ؓ reported that the Messenger of Allah ؓ was asked, "What is the extent to that knowledge, which if acquired one becomes a Fajih?" The Messenger of Allah ؓ replied, "Anyone who, with the sole intention of teaching others, memorises forty of my Ahadith (sayings) which relate to the religion, Allah shall resurrect him on the Day of Resurrection as a scholar (of Islam) and I shall be an intercessor and a witness for him."

عن ابن عمر قال قال فيما انكسر عن رسول الله صلى الله عليه وسلم قال قال الله عز وجل يا ايها

علي رضى الله عنه من فقهه في الدين

9. Hadrat Abu Hurairah ؓ reported: of which I know from the Messenger of Allah ؓ is that he said, "At the beginning of every century Allah will send a person for this Ummah who will revive its religion for it."

Note

It is the unanimity of the great scholars and Mashā'ikh of the Arabian and the Nor-Arabian peninsulas that the Muijaddid (Reviver of Islam) of the 14th century ■ Imam Ahmed Raza Khan Muhaddith-e-Bareilly ؓ.

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم من فقهه في الدين

ألا يصيب به عرق من المني الذي يخرج من

10. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ؓ has said, "Whoever acquires knowledge of things by which the pleasure of Allah is sought, but acquires it only to get some worldly advantage, he will not even smell the fragrance of Paradise on the Day of Resurrection."

عن عبد الله بن مسعود قال قال رسول الله صلى الله عليه وسلم من فقهه في الدين

ألا يصيب به عرق من المني الذي يخرج من

11. Hadrat Sufyan ؓ reported that Hadrat Umar ibn al-Khattab ؓ asked Hadrat Ka'b ؓ: "Who are the bearers of knowledge?" He said: "Those who act

according to what they know." He (then) asked: "What is it that takes (the blessings of) knowledge from the hearts of the learned?" He said, "Covetousness (envy and greed)."

عن الأعمش عن أبي حنيفة عن أبيه قال قال رسول الله صلى الله عليه وسلم ألا إني خير الناس من أقرضني ديناً من ديني

12. Hadral Ahwas ibn Itakin ~~to~~ reported from his father that the Messenger of Allah ~~sa~~ said, "Lot The worst of all evil consists in those learned ones who are evil, and the best of all good consists in those learned ones who are good."

عَمَّا يَلِيهِ، لَمْ يَنْتَهِ قَبْلَ رُكُوعِ الْإِنشَاءِ عَلَى عَجْوِهِ وَتَسْلُومِهِ مِنَ الْفُجْجِ، يُشِيرُ عَلَيْهِ كَأَنَّهُ لَقَدْ عَلَى مِنَ الْفَتَاءِ وَمِنْ
الْأَشَارِ عَلَى الْجَنَّةِ بِرُكُوعِ الْإِنشَاءِ لَوْ أَنَّ الْإِنشَاءَ فِي عَجْوِهِ، كَمَا أَنَّ - (الْمُحَادَثُ، مُسْتَقَرٌّ)

Notes

13. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "Whoever is given a legal decision without knowledge, the sin rests on the one who gave it; and whoever advises his brother wrongly, knowing that right guidance lies in another direction, he has deceived him."

The Holy Prophet ﷺ used to spend most of nights in devout prayer and worship, to the extent that his blessed feet used to swell. The Holy Prophet ﷺ also used to fast continuously (*sawm-e-wisal*) but did not break his fast in the evening. Furthermore, whatever he received he spent and gave in the path of Allah. He used to rest on rough mats made out of palm trees filled with date stones, and he used to eat bread made out of wheat, and it happened so that for a month or two the Holy Prophet ﷺ used to be content with dates and water. The Holy Prophet ﷺ also used to tie stones on his blessed stomach; however, it was the mercy of the Holy Prophet ﷺ that he did not make these acts compulsory on his weak and feeble Ummah. This means that the Holy Prophet ﷺ did not demand these acts from any Muslim.

However, nowadays a few ignorant people who do not have even the slightest connection to religion, they — ignorant as they are, demand these acts from the scholars and if these are not found in them, then they believe them as disbeliever. Indeed, they should have shame upon this, as those things which even the Holy Prophet ﷺ has not demanded from anyone from his Ummah, how can such ignorant people have the right to ask the scholars if they have these things in them or not? May Allah guide them all.

Indeed demanding others to sleep on mats or to tie stones on their stomach is in reality, causing harm both to Islam and also to the Muslims.

Islam is harnned in such a way that a non-Muslim who wants to enter into the folds of Islam, if by seeing that it is compulsory upon the Muslims to be stones on their stomach or to sleep on mats, and one who does not do so, becomes sinful and disobedient to the Messenger of Allah ﷺ, then that person will surely never accept Islam. On the other hand the harm which the Muslims receive by such demands is the fact that when it is belittled into the hearts and minds of the Muslims that the scholars themselves are disobedient, then they shall never accept, in fact not even listen to the advice given by the scholars of Islam. Thus, they shall never come near prayers, fasting and so on, and they shall be indulged in committing sins and bad deeds. Such a person, will as a result, become liable for the punishment of the Hell fire - Allah forbid!

Fate & Destiny

عن عبد الله بن عمرو قال سئل النبي صلى الله عليه وسلم عن رجل من الغلاة قد أتى أبا بكر
الصلوات والأحسن فحسبوا أنه ميتون فلان وكأنت عزيمته على النجاة - (مسند مشكور)

1. Hadrat Abdullah ibn 'Amr ؓ reported that the ؐ Messenger of Allah ؐ has said, "Allah has recorded the fate of all of His creation fifty thousands years before creating the heavens and the earth, and His Throne was upon the water."

عن عبد الله بن الصامت قال قال رسول الله صلى الله عليه وسلم أول ما خلق الله عز وجل هو القلم ثم قال ما لكم به قالوا الكسب والكتابة ما كانت وما هو كذا قال لا إلا - (الترمذي، مشكور)

2. Hadrat 'Ubadaḥ ibn Saṁit ؓ reported that the Messenger of Allāh ﷺ has said, "The first thing Allāh created was the Pen. He said to it, 'Write.' It asked, 'What should I write?' Allāh said, 'Write the decree.' So it wrote everything of what had taken place and what would take place till eternity."

Commentary

Hadrat Mulla 'Alī al-Qārī states in the commentary of this Hadīth that:

The Pen being the first creation is ■ comparison to other things. However, the Light (Nur) of the Messenger of Allāh ﷺ was, in reality, the first thing that was created. [Mingat sharih Mishkat - Vol. 1 pg. 1391]

عن عبد الله بن الصامت قال قال رسول الله صلى الله عليه وسلم أول ما خلق الله عز وجل هو القلم ثم قال ما لكم به قالوا الكسب والكتابة ما كانت وما هو كذا قال لا إلا - (الترمذي، مشكور)

3. Hadrat Matar ibn 'Ukaym ؓ reported that the Messenger of Allāh ﷺ has said, "When Allāh decrees that someone should die in a certain land (place), He makes a cause for him to go there."

عن أبي حمزة عن أبيه قال قال رسول الله عز وجل أول ما خلق الله عز وجل هو القلم ثم قال ما لكم به قالوا الكسب والكتابة ما كانت وما هو كذا قال لا إلا - (الترمذي، مشكور)

4. Hadrat Abu Khuzamah ؓ reported from his father that the latter asked the Messenger of Allāh ﷺ, "Tell me whether the spells we invoke, the medicine we apply and the caution we take can avert anything Allāh has decreed?" He said, "They are ■ part of Allāh's Decree."

عن أبي حمزة عن أبيه قال قال رسول الله عز وجل أول ما خلق الله عز وجل هو القلم ثم قال ما لكم به قالوا الكسب والكتابة ما كانت وما هو كذا قال لا إلا - (الترمذي، مشكور)

وعنه عن أبيه قال قال رسول الله صلى الله عليه وسلم أول ما خلق الله عز وجل هو القلم ثم قال ما لكم به قالوا الكسب والكتابة ما كانت وما هو كذا قال لا إلا - (الترمذي، مشكور)

5. Hadrat Abu Hurairah ؓ reported that the Messenger of Allāh ﷺ came out to us when we were discussing about Allāh's Decree. He was angry and his face became so red that it looked as if pomegranate seeds had burst open on his cheeks. He then said, "Is this what you were commanded to do, or was it for this purpose that I was sent to you? Your predecessors perished only when they argued about this matter. I adjure you not to discuss about it."

Notes

- a) Allāh's Decree ■ true; anyone who refuses to believe in Predetermination (fate) and in Allāh's decree is misguided and has come out of the sect of Ahlus-Sunna wa'l-Jama'ah.
- b) Allāh the Most Exalted has already predestined every good or bad in His knowledge from the very beginning when there was no beginning. Just as a thing was going to happen, and just ■ someone was going to do, Allāh has predestined this. This does not mean that just as Allāh has written in His Decree, that is how we have to act. In fact, this means that in whatever and however way we were going to act Allāh has written exactly this.

So, for example, it has been written in the fate of Zaid that he was going to be an evil person. This ■ because he was going to commit evil. If Zaid was to perform good deeds, then Allāh would write him as being righteous.

Conclusively, Allāh the Almighty writing that such and such a person is going to be 'good' or 'bad' does not in anyway make that person forced or compelled to do what has already been written in his fate. [Bahar-e-Shari'at]

Hadrat Mulla 'Ali al-Qari has stated in "Sharh Fiqh al-Akbar" that:

Allah has written for everything that it shall be like such and such, but has not written that thing to be such and such. [Pg. 49]

c) There are three types of fate:

1. *Qaza-e-Mubarran-e-Haqiqi* (inevitable)
2. *Qaza-e-Mu'allaq-e-Mahiz* (in pending)
3. *Qaza-e-Shabih-ba-Mubarran* (definite but avoidable)

1. *Qaza-e-Mubarran-e-Haqiqi*:

This kind of fate is not pending on anything, even in the knowledge of Allah the Almighty. This kind of fate is definite and cannot be changed, whatever may come and whatever circumstances there are. The inevitability of this fate is so final that even the intercession and supplication by the utmost 'beloveds' of Allah prove ineffective and are ultimately returned to them without any outcome.

For example, when the angels descended on the Earth to unleash disaster upon the Lot tribe, Hadrat Ibrahim ra tried to save them by interceding on behalf, and in his bid, even went to the extent of fondly arguing with Allah. This anecdote has been mentioned in the Holy Qur'an in these words: "He (Ibrahim) started to dispute with Us for the sake of the Lot tribe." [Surah: 11 – Hud, Verse: 74]

However, because the torment of Allah upon the Lot tribe was *Mubarran-e-Haqiqi*, this is why when Hadrat Ibrahim ra supplicated to The Almighty to avert the punishment that was to befall on them, He the Most Exalted declared:

"We said: O Ibrahim leave this issue; verily the Decree of your Lord has come, and no doubt there must overtake them the torment that cannot be averted." [Surah: 11 – Hud, Verse: 76]

2. *Qaza-e-Mu'allaq-e-Mahiz*:

The second type of fate is the fate which is in pending (impending in the records kept by the angels on anything such as giving Sadaqa [Charity] which shall avert the calamity, or the person shall take medicine, and thus, he shall be cured) and it can be averted by the intercession or prayers of the saints and they have access to Allah in this matter.

For example, the age of Prophet Dawud ra was fixed in 60 years on the Divine Tablet (*Lauh-e-Mahfiz*), but was extended to 100 years by the prayer of Hadrat Adam ra to Allah.

3. *Qaza-e-Mu'allaq Shabih-ba-Mubarran*:

This kind of fate is final but can be avoided with the intercession by some very special Awliya of Allah. They alone can interfere with this type of fate and can even get it cancelled.

Sultan-ul-Awliya, Muhyuddin al-Chawth ra 'Azam Shaykh 'Abdul Qadir ra Jilani ra states as regards to this: "I can avert anything that is *Qaza-e-Mubarran*."

Furthermore, in a Hadith it has been mentioned:
"Indeed pleading to Allah terminates the Qaza-e-Mubarran."

The issues as regards to fate and destiny are complex and difficult for the layman to understand. Hence, pondering into these issues deeply is a cause for the corruption of ones Religion and Faith.

When great Companions of the Holy Prophet sa, such as Sayyiduna Abubakar ra and Sayyiduna Umar ra were prohibited from thinking deeply into these issues, then where are we today to ponder into these issues.

Conclusively, one should believe that Almighty Allah has not created man without any senses; like stones or other solid objects. In fact, Allah has bestowed man with a type of choice; either he does something or not.

Furthermore, Allah the Most Exalted has also endowed man with the power of intellect, so that he may judge what is good and what is evil, what is profitable and what is detrimental. Allah has also gifted man with many tools, implements, and things that aid him, to act and behave as per his intellect. That is why he is to be held responsible for what he does. Man is neither totally dependent nor totally independent. To consider one's self as absolutely sovereign or absolutely helpless is a erroneous belief. [Bahar-e-Shar'at]

Torment in the Grave

[illegible]

1. Hadrat al-Bara' ibn 'Azib ؓ reported that the Messenger of Allah ﷺ has stated, "Two angels will come to the deceased, make him sit up and ask him: "Who is your Lord?" He will reply: "My Lord is Allah." They will ask him: "What is your religion?" He will reply: "My religion is Islam." They will ask him: "What is your opinion about the man who was sent among you?" He

will reply: "He is the Messenger of Allah ﷺ. They will ask: "Who made you aware of this?" He will reply: "I read Allah's Book, believed in it, and considered it true." This has been verified by Allah's words: "Allah establishes those who believe with the word that stands firm in this world and the next." [Surah 14 - Ibrahim, Verse 27]

The agreed version reads: *Then an announcer will call from Heaven: My servant has spoken the truth, so spread for him a carpet from Paradise, clothe him with the garments from Paradise, and open a door for him into Paradise. Thus, some of the air of Paradise and its fragrance shall come to him, and a space will be made for him as far as the eye can see.*

The Messenger of Allah ﷺ also mentioned the death of the infidel, saying: "His spirit will be restored to his body, two angels will come to him, make him sit up and ask him: Who is your Lord? He will reply: Alas, alas! I do not know. They will ask him: What is your religion? He will reply: Alas, alas! I do not know. They will ask: What is your opinion about the man who was sent among you? He will reply: Alas, alas! I do not know. Then a crier will call from Heaven: He has lied, so spread for him a carpet from Hell, clothe him from the garments of Hell, and open for him a door into Hell. Then, some of its heat will enfold him and his grave will be compressed, so that his ribs will be crushed together.

Hadrat Jibril's version adds: "One who is blind and dumb will then be placed in charge of him, having a sledge-hammer such that if a mountain were struck with it, it would become dust. He will give him a blow which will be heard by everything between the east and the west except by men and jinn, and he will become dust. His soul will then be restored to him."

Commentary

Shaykh 'Abd al-Haq Muhaddith-e-Delhi states:

To use the pronoun **𐤅** (this) ■ mentioned in the **Heath**, and to use it ■ a word to indicate the Holy Prophet **𐤅** is because the Holy Prophet **𐤅** is famous and his remembrance is in our hearts through the Holy Prophet **𐤅** may not be present in front of us. Or it may have been used because of the fact that the Holy Prophet **𐤅** shall appear in

front of that deceased, in such a way that the spiritual forms¹⁸ of the Holy Prophet **ﷺ** is presented in the graves, so that the pains and difficulties in answering the questions can be made easy and unproblematic, and so that the darkness that prevailed on the hearts

[illegible]

Hafta ibn Hayat has stated: "From the indication '...this personality...' it does not prove what has been stated that the veil between the deceased and the Holy Prophet shall be raised, until he (the deceased) can see the Holy Prophet, and thereafter, be asked about him. This is because such statements cannot be proven through probability [either, it needs clear and rigorous proofs] as that shall be a time of testing, the deceased, and not seeing the blessed personality of the Messenger of Allah at such a time is more intense in this view of the deceased. I (Imam Mulla 'Ali al-Qari) say: 'If we believe such a statement to be sound, then it lifting up of the veil and deceased seeing the Messenger of Allah directly shall be beneficial for some, but not for others. It is those who were blessed with seeing the Messenger of Allah with one's own eyes in the grave is specific for Companions.' Bahi al-Ulam, Alimna, 'Abd al-Muttam states, "...The Messenger of Allah will be present in the grave, when the deceased shall be asked the final question, and when the indication '...this personality...' shall be stated. Furthermore, the statement that the indication 'this' means that the deceased will picture the Messenger of Allah in his mind, only applies to the Muslims, who though about the Messenger of Allah every second of their lives. As for the non-Muslims, then how is it possible that such a statement applies, when the believers had always pictured their idols and their gods all throughout their lives? Yes, this is quite possible, which is also commonly understood that when at the time of recognising a specific person, he (the person) wished to be recognised, would be presented in front, and another person would be asked, 'Do you know him?' In the same manner, the Messenger of Allah will be presented in front of the deceased, and a true believer because he was always immersed in the ocean of love for the Messenger of Allah would immediately state, 'He is the slave and the Messenger of Allah.' This has also been emphasised by the word '...this...' as it is used for a being that is present, that can be seen, and used to indicate someone or something that is near. This is its real meaning. Therefore, the great personality for whom the word '...this...' shall be used to indicate towards, would have to present, would have to be seen and felt inside the grave of the deceased. Furthermore, it is a condition when the figurative expression or a metaphor is used instead of the real meaning that, (a) it is not in any way possible to take its real meaning, or (b) there is an indication from the context itself in which the word has been used that its real meaning cannot be taken. Thus, in the Hadith there is nothing which makes it impossible for us to take the real (original) meaning of the word '...this...', and there is nothing in the context in which the word is used, which indicates that the word cannot be used in its real (original) meaning. Even though the great erudite scholar Imam al-Qasidani has taken the figurative expression to state that "the word 'this' is to indicate the person that is in the mind of the deceased", we would take, very politely, as to how this great Imam has stated this even though there is no indication in the context whatsoever to state that the real meaning of the word cannot be taken. Shaykh 'Abd al-Haq Muhaddith-e-Darini has stated that the Messenger of Allah shall be presented in person.

[see *Minhaj al-Mawlaith* - Pg. 24 Footnote: 15] (footnotes by 'Allama Muḥammad ḥan Berakallah al-Bangsi written in 1272 A.H., *Minhaj al-Mawlaith* - Vol. 1, Pg. 340, "al-Shahid" - *Shah al-Uḥm al-'Allama al-Muḥiḥ* 'Abd al-Maḥmūd al-A'azmī - Pg. 314-321)

because of the separation may be unrivaled due to the blessed light of the Beloved Prophet
 ۞ [Ash'ah al-Lam'at- Vol. 1 Pg. 115]

[illegible]

2. Hadrat Abu Hurairah reported that the Messenger of Allah ﷺ has said: "When the dead body (of a Muslim) is buried in the grave there will appear before him two Angels, both having black faces and blue eyes. One is called Munkar and the other is called Nakir and they say: "What do you have to say about this honourable personality?" He will reply: "He is the servant of Allah and His Messenger ﷺ. I bear testimony to the fact that there is no god but Allah and that Muhammad ﷺ is His Messenger."

After hearing this reply, both the angels shall say: "We already knew that you would say this." Then his grave will be expanded to the extent of 4900 square cubic feet in length and in width and it will be illuminated. It will then be said to him: "Go to sleep," and he will say: "I intend to go to my family in order to inform them." The angels shall say: "Go to sleep just ■ ■ newly wedded bride rests, whom no one awakens but the one who is the dearest to her amongst his family members." [He sleeps and] only Allah shall resurrect him from his resting place.

if he (the deceased man) was a hypocrite he will say: "I heard people making a statement [testifying the oneness of Allah and the Prophethood of Prophet Muhammad ﷺ] and I said the same but I do not know." So, the angels shall say:

"We already knew that you would say this," and the earth will be void to compress him and it will constrict upon him till one side of his ribs shall crush into the other and he will not be relieved of the torment till Allah resurrects him from his resting place.

عن أبي أيوب - رضي الله عنه - قال: قال رسول الله صلى الله عليه وسلم: **يُجْبَرُ عَلَى الْإِسْلَامِ كُلُّ مَنْ عَلَى الْأَرْضِ وَمَنْهَا يَتَسَبَّحُ خَيْرُكُمْ** - (الدارقطني، مشكوه)

3. Hadrat Abu Sa'îd reported that the Messenger of Allah ﷺ has said, "Ninety-nine dragons are appointed over an infidel in his grave. They will bite and sling him till the Last Hour comes. If any of those dragons were to breathe over the earth, it would produce forth no vegetation."

Commentary

Hadrat Shaykh 'Abd al-Haq Muhaddith-e-Delwi states:

Angels, snakes and scorpions punishing the [sinful] dead is proven and real (not imaginary) just as it has been stated in the Ahadith. It is not merely a 'dream' or a theory. Even if we are unable to see does not mean that such kinds of punishments do not occur in the graves... [Ash'ah al-Ummat- Vol. 1 pg. 114]

Hadrat Mulla 'Ali al-Qari states:

If one criticises and questions that we see the deceased in front of our eyes, then how is it possible that they are made to sit upright and then questioned or besieged, despite the fact that we can not see all this?

The answer to this is that it is quite possible that all this is happening to the deceased yet we are unaware of it because of our inability to see what is happening inside the groves. For example, a person who is sleeping can feel the sorrowfulness or joy by seeing things of that kind. However, even if we are sat close by we cannot feel what is happening to that person who is sleeping. In the same way, a person who is fully awake, after hearing sorrowful or joyful news acts in the same manner and feels the same.

However, a person sat nearby cannot feel that persons inner thoughts and feelings. Likewise, Hadrat Jibra'il used to come with the revelations to the Holy Prophet ﷺ.

However, only the Holy Prophet ﷺ could see Angel Isra'el, whilst the Companions could not. [Miqat sharh Mishkat - Vol 1 Pg 163]

Notes

- a) After death, the souls of the Muslims reside in different locations ■ per their status. Some in their graves, some near the well of Zamzam, some between the skies and the heavens, some from between the first till the seventh sky, some even above the seventh sky, some under The Throne in lamps some in the *A'la 'Illyijjin*¹².

c) *Munkir* and *Nakir* asking the deceased questions in the grave is true. One who refuses and refuses to believe in this is misguided.

Imam al-A'zam Abu Hanifa states in al-Fiqh al-Akbar that:

"The Munkar and Nakir asking the questions (to the deceased) in the grave is an undeniable reality." [Pg. 121]

- d) ■ the deceased is not buried in the grave, then wherever he shall be, that is where he shall be questioned, and that is where he shall receive reward (for the good deeds) or punishment (for the bad deeds). This is to the extent that even if the deceased has been swallowed by an animal, then questions shall be asked in the stomach of that animal and it will be there that he shall receive punishment or reward.

¹⁵ The highest of the uppermost heaven.

¹⁴The lowest valley in Hell.

Hadrat Mulla 'Ali al-Qari states:

"Every single deceased person shall be questioned. This is to the extent that if an animal devoured the dead body, the deceased shall still be questioned." [Mirqat al-Mafatih - Vol. 1 Pg. 168]

e) One who refuses to believe in the reward or punishment of the grave is misguided and out of the folds of the Ahlus-Sunnah wa'l-Jama'ah.

Hadrat Mulla 'Ali al-Qari states:

"Punishment in the grave is a reality, which shall occur on all the infidels and some (sinful) Muslims. Likewise, reward in the grave is also a reality, which shall happen for some (pious) Muslims." [Shari' Fiqh al-Akbar - Pg. 122]

f) Even if the body has decomposed and turned into soil ■ burnt to ashes, the 'original' parts shall still remain intact until the Day of Judgement, and that is where the punishment or reward shall take place. These 'original' parts are found in the backbone of a person, which are so minute that even with the help of a magnifying glass, microscope or any other machine, one ■ unable to see them. These minute divisions can neither be destroyed by fire nor can they be decomposed by any ■. They are in fact, the 'seeds' of ■ mortal body, and it is for these very minute elements that the bodies shall develop completely in their original form and then the souls will be placed in these bodies. [Bahar-e-Shari'at]

g) The bodies of some special servants of Allah, who have a great bond with Him, shall never decompose or decay into soil. They include the Prophets, Awliya, the Scholars of Islam, the Huffaz (people who have memorised the Holy Qur'an off by heart and have acted upon its rulings), devout worshippers of Allah and followers of His Beloved Prophet ■, and also those who never violated the Divine Commandments, and those who rectified Durood abundantly. The bodies of such people shall always remain intact even in their graves.

h) Whosoever contemptuously comments on any Prophet ■ and says, "Their bodies mingle with (turn into) the soil after their death", is misguided, erroneous, ill-advised and imprudent. [Bahar-e-Shari'at]

Signs of the Last Hour (Day of Judgement)

عن أبي هريرة قال سمعت رسول الله صلى الله عليه وسلم يقول أن من أشراط الساعة أن يأتى ليلة القدر ويكثر الجبل ويكثر الزمان ويكثر شرب الخمر ويكثر الرجل ويكثر الاعتناء على بكرته ويكثر الرجل ويكثر الزمان ويكثر شرب الخمر ويكثر الرجل ويكثر الاعتناء على بكرته.

الشيخ الألباني (إسناده صحيح)

1. Hadrat Anas ■ reported: I heard the Messenger of Allah ■ say, "It is from amongst the signs of the Last Hour that knowledge will be lifted, ignorance shall prevail, fornication will increase, consumption of alcohol (and other intoxicants such as drugs) will increase, the number of men will decrease and the number of women will increase; till fifty women shall be under the supervision of one man."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم أن من أشراط الساعة أن يأتى ليلة القدر ويكثر الجبل ويكثر الزمان ويكثر شرب الخمر ويكثر الرجل ويكثر الاعتناء على بكرته ويكثر الرجل ويكثر الزمان ويكثر شرب الخمر ويكثر الرجل ويكثر الاعتناء على بكرته.

الشيخ الألباني (إسناده صحيح)

2. Hadrat Abu Hurairah ■ reported that the Messenger of Allah ■ said, "When the booty is taken as wealth only for the leaders, property given in trust is treated as spoil, Zakah is looked on as a fine, learning is acquired for other than ■ religious purpose, a man obeys his wife and is defiant towards his mother, he brings his friend near and drives his father far away (wants to stay away from his father), voices are raised in the mosques, the leader of a nation will be its most indecent member, the most worthless member of a people becomes its leader, a man is honoured through fear of the evil he may do, singing-girls and stringed instruments shall appear, when alcohol is drunk openly, and when the last members of this Ummah shall curse the first ones, look (wait) at that time for a violent wind, ■ earthquake, people being swallowed up by the earth, metamorphosis, pelting rain, and signs

following one another as though bits of a necklace are falling one after the other when its string is cut."

عند انقضاء كل حق رُسول الله صلى الله عليه وسلم لا يكون في الأمة عطف، بقاها رب الزمان، فالحكومة المدنية والجمهور لا يعرضون على الحكومة المدنية كالجور كما لا تعارض الحكومة (السلطة) كالإدارة ولا الجور والجمهور كالجماعة كالجور والحكومة والجور كالجماعة والحكومة (السلطة) كالإدارة

والجمهور (الزمن)، شكوك

3. **Hadrat Anas** & reported that the Messenger of Allah ﷺ has said, "The last Hour will not come before time contracts, a year being like a month, a month like a week, a week like a day, a day like an hour, and an hour like igniting a dry piece of wood."

[illegible]

4. Hadrat Hudhufiah ibn Usaid al-Ghifari ~~is~~ reported that the Holy Prophet ~~is~~ suddenly came to us whilst we were (busy) in a discussion. He said: "What are you discussing about?" They (the Companions) said: "We are discussing about the Last Hour." After hearing this, the Holy Prophet ~~is~~ stated: "It will not come until you see ten signs before and (in this connection) he made a mention of (1) the smoke, (2) Dajjal, (3) the beast, (4) the rising of the sun from the west, (5) the descent of Jesus son of Mary, (6) The Gog and Magog, and land-slides (by which people shall sink into the earth) in three places, (7) one in the east, (8) one in the west and (9) one in Arabia at the end of which (10) fire would burn forth from Yemen, and would drive people to the place of their assembly." [In another narration, the tenth sign prophesied by the

Messenger of Allah ﷺ, is such a wind that shall blow people away into the sea.]

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّكَ بَيْنَ أَنْ تَخْرُجَ إِلَى الْعَيْنِ الْخَبِيرَةِ بَيْنَ أَنْ تَخْرُجَ إِلَى الْعَيْنِ الْخَبِيرَةِ بَيْنَ أَنْ تَخْرُجَ إِلَى الْعَيْنِ الْخَبِيرَةِ (ص. ١٠٠)

5. **Hadrat Abu Hurairah** ؓ reported that the Messenger of Allah ؐ has said, "Let me tell you something about Dajjal which no Prophet told his people; he will be blind in the left eye", and will bring with him something like Paradise and Hell. But what he will call Paradise will be Hell. I warn you as Noah warned his people about him."

عن أبي بصير، قال: سمعت رسول الله صلى الله عليه وسلم يقول: «يُبعث الله في كل أمة نبيًّا، فيكون له من أمته جماعة من المؤمنين، فيكون له من أمته جماعة من الكافرين، فيكون له من أمته جماعة من المنافقين، فيكون له من أمته جماعة من المشركين».

6. Hadrami Abu Saïd al-Khudrî ؓ reported that the Messenger of Allah ﷺ has said: "The Mehdî will be from any progeny, and will have a broad, illuminated forehead and he will have a fine long nose curved at the end. He will fill the earth with equity and justice as it was filled (before his arrival) with oppression and tyranny. He will rule for seven years."

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم على الأعمى أن لا يؤخر الصلاة على الأعمى في الصلاة الله

(أبو داود، مشكور)

* In some narrations it has been stated that the *Dajjal* shall 'never let eye for right', as stated in the *Hasidhi* narrated on the authority of *Hadrat 'Abdullah ibn Mas'ud* and *Hadrat 'Abdullah ibn 'Umar*, the former will not have a left eye has been narrated by both *Imam Bakhari* and *Imam Muslim* in their *Sahih*. The narration that the *Dajjal*, and also in the *Hasidhi* of *Hadrat Abu Hurairah* transmitted by *Imam Muslim* is, 'and even a mark of his eye shall be compressed to the effect of which can be seen after a piece of gripe has been squeezed'. Combining the many different reports, *Imam Mulla Ali al-Qari* has stated that "Dajjal will only have one eye which shall have a defect in it, and he will be blind in one eye (will not be able to see anything from it). Thus, it is correct to state to each of the eye that it is blind, as the reality of blindness is having a defect in the eye." *Majma' al-Malahih - Vol. 9 Pg. 372*

7. Hadrat Ahras ؓ reported that the Messenger of Allah ؐ has said, "The Last Hour will not come until there will remain no one to cry 'Allah, Allah' on earth."

Notes

- a) Some of the signs of the Last Hour - as mentioned in the Ahadith - have already appeared. The remaining signs are certainly to appear.
- b) Dajjal, The Anti-Christ shall appear and will establish his sway over the whole of the world except for the al-Haramayn al-Sharifayn (the Two Holy Sanctuaries) - Makkah al-Mukarramah, and al-Madinah al-Munawwarah. His speed will be like the speed of a cloud carried away by forceful winds. He will unleash destructions wherever he goes. The woes and the miseries that Dajjal will cause through his mischief shall be extremely crushing. The crafty Dajjal will have two very conspicuous things with him to beguile the people - a garden and a fire. He will project the garden as Heaven and the fire as Hell. However, in reality these projections will be just the opposite, so whatever appears as his garden shall actually be Hell, and what looks like Hell shall actually be Heaven.
- c) This arrogant and haughty Dajjal will proclaim himself as a God and will ask the people to believe in him as a Supreme God. Those who believe Dajjal to be so and those who express submission to him, shall be given access to Dajjal's Heaven, which in fact is Hell. Contrary, those who refuse to accept him as God will be thrown into his Hell, which in reality shall be Heaven.
- d) Dajjal will revive the dead and the earth will grow vegetation at his command. He will make the clouds rain. The livestock of the people, in his reign, will increase in number. He will play several tricks, which will ultimately prove to be sheer illusions. All these tricks shall indeed be deceptive feats of magic and wizardry and will instantly vanish as soon as Dajjal leaves the place.
- e) Dajjal will be followed by an army of Jews and will have three letters "K-F-R" (simplifying "Kafir" - a disbeliever) engraved on his forehead. Muslims alone will be able to see and read these letters. These will not be visible to the infidels. [Bahar-e-Shariat]

- f) Hadrat Imam Mahdi ؑ will also appear when Islam is near to vanishing from everywhere on the face of this earth and till it gets confined within the boundaries of Makkah al-Mukarramah and al-Madinah al-Munawwarah. The time will be the month of Ramadan. The devout of Allah, assembled in al-Madinah al-Munawwarah, shall be performing the circumambulation (tawaf) of the Holy Ka'bah. In this crowd of the devout, would be Hadrat Imam Mahdi ؑ. The Awliya shall immediately recognise him and insistently beseech him to accept their allegiance and discipleship. Hadrat Imam Mahdi ؑ would first turn down the request but would immediately agree in following a Commanding Voice from the Unseen.

"This is Mahdi - the Caliph of Allah. Listen to what he says and follow him."

All would then proclaim their faith in and allegiance to Hadrat Imam Mahdi ؑ who would lead them to Syria.

- g) When Dajjal, completing his round of the world, reaches Syria, it will be dawn, and the Takbir-e-Ula of the Morning Prayer would have been finished just at this time. Hadrat Isa will descend from the Eastern minaret of the Jam' Masjid (al-'Umayyad) of Damascus at this critical moment. Hadrat Imam Mahdi ؑ shall be present there, and Prophet Isa ؑ shall command him to lead the prayer. This will have a very disastrous effect on Dajjal who shall start to dissolve and melt, like salt dissolved in water, because of the blessed odour emanating from the breath of Hadrat Isa ؑ. This shall be so intense that Dajjal shall start to run away. Hadrat Isa ؑ shall run after Dajjal with a spear aimed at him, and he shall immediately be killed and sent to his final abode in Hell.

- h) After the death of Dajjal, Allah will command Hadrat Isa ؑ to lead the Muslims to Koh-e-Tur (Mount of Moses).

- i) After Hadrat Isa ؑ and his followers climb the top of this mountain, the invading army of the Yajooj-Majooj (Gog Magog) will appear, playing havoc all around. They would be a large number that the very first group would gulp away the entire water of the river Bulnait-e-Tabria, whilst crossing it, with the result that the entire stretch of this 10-mile long river would go dry. They shall kill everyone and shall start a reign of terror on

Earth. After their killing and devastation spire on Earth, Ya'juj-Ma'juj would turn their faces towards the sky and would then start shooting their arrows into the sky. These arrows would fall down after sometime drowed and drenched in blood, by the Command of The Almighty Allah. Upon seeing this, they shall feel joy.

- j) Meanwhile, Hadrat 'Isa ؑ and his followers who shall be standing on the top of the Mount would supplicate and pray to Allah for mercy and compassion. The prayer shall be granted acceptance, and the Ya'juj-Ma'juj will be doomed to death. Their entire army would develop festering ants around their necks, ultimately resulting in their deaths.

- k) Now, Hadrat 'Isa ؑ will descend from the mountain, accompanied with all the Muslims. There will be only one supreme and ultimate religion – Islam, at that time on the face of the earth. There will be only one sect – the Ahl al-Sunnah wa'l-Jama'ah.

- l) Hadrat 'Isa ؑ shall dwell on this earth for forty years. He shall marry, have children and after he passes away, he shall be buried next to the Messenger of Allah ﷺ.

- m) The appearance of the *Dabba-tul-Ard* (Earthly Creature): This is such a gigantic underground creature with a horribly beastly look. It would appear menacingly holding in one of its hands the Miraculous Staff of Hadrat Musa ؑ and in its other hand the miraculous ring of Hadrat Sulayman ؑ. With the help of this staff, he would make a shining mark on the forehead of every Muslim, and with the help of the ring he would put a black mark on the forehead of every disbeliever. These marks shall distinguish the Muslims from the Non-Muslims. After these marks have been placed, the believers would remain steadfast and firm in their belief while the disbelievers shall remain in disbelief.

- n) After the demise of Hadrat 'Isa ؑ, when there shall remain a span of only forty years, before the Doomsday would occur, a cool and refreshing wind shall blow under the armpits of all Muslims. This sweeping wind shall take away the souls of each and every Muslim heralding the advent of the Doomsday. This shall be a period of total disbelief; there will be no Muslims.

only disbelievers everywhere. ■ These forty years no one would be able to procreate; there will be no one under the age of forty and now, Doomsday shall commence on these disbelievers.

- o) At the end of this period, Allah shall order Hadrat Israfil, a Heavenly Angel to blow the Trumpet "Sūr". This would mark the beginning of the Doomsday. On hearing the resounding sound of the "Sūr", all the creatures, skies, mountains, the earth, even Hadrat Israfil and all the angels shall die and even to the extent that the Sūr shall vanish and become non-existent. There will exist no one except for Allah, the Most Exalted the All Powerful.

He will ask: "Who rules Supreme today?"

There will be no one to answer. Allah will then Himself declare:

"It is only Allah, the One, the Dominant Whose kingship rules supreme."

- p) Whenever Allah wishes, He shall revive the trumpet blower, Hadrat Israfil, and his Sūr (trumpet) again and will order it to be blown once more. As soon as the Sūr is blown, all the human beings of the past and subsequent days, the Angels, the jinn, the beasts, the creatures and everything in the skies and the earth will get resurrected.

- q) The Holy Prophet Muhammad ﷺ will be the first to resurrect from his blessed grave. He will rise elegantly with one of his hands in the hand of Hadrat Abubakr ؓ, the First Caliph of Islam and the other hand being in the hands of Hadrat 'Umar al-Farūq ؓ, the Second Caliph of Islam. Then all those who lay buried in Makkah al-Mukarramah and al-Madinah al-Munawwarah shall resurrect. The Beloved Prophet ﷺ will lead them all to the Ultimate Ground where the Final Judgement is to take place.

Inducement and the Haud-a-Kawthar (Pond of Kawthar)

عن ابي بصير قال قال رسول الله صلى الله عليه وسلم يعطى المؤمن الجزاء اذا اصابه في حياته سبعاء الله الموعود بها في الدنيا وما لا يابى جزاؤه في حق هذا المؤمن الا ان يعطى في كل اياما جديدة ومثل كل مؤمن - (الاصحاح، مسكوة)

1. Hadrat A'rafas ~~aw~~ reported that the Messenger of Allah ~~sa~~ said: "Whilst I was walking in Paradise (on the night of Mi'raj), I saw ~~a~~ pond on the two banks of which there were domes made of hollow pearls. I asked, 'What is this, O Gabriel?' He said, 'That is the Ka'uthar which Your Lord has given to you.' Behold! Its scent or its mud was sharp smelling musk!"

عن عبد الله بن عمر قال قال رسول الله صلى الله عليه وسلم عز وجل من قرأ آية سورة البقرة

(البيضاوي: ١١١١)

2. Hadrat 'Abdullah ibn 'Amr ؓ reported that the Messenger of Allah ؐ said, "My pond is (so large that it takes) a month's journey to cross it. Its water is whiter than milk, and its smell is much pleasant than musk (a kind of perfume), and its drinking cups are (as numerous and illuminated) as the (number and the shine of) stars of the sky; and whoever drinks from it will never be thirsty."

[illegible]



(الترمذی، مشکوٰۃ)

3. Hadrat Anas ؓ reported that he asked the Holy Prophet ﷺ to intercede for him on the Day of Resurrection, and when he replied that he would do so, Hadrat Anas asked Allah's Messenger ﷺ where he should look for him. He

replied, "Look for me first ■ the path." He asked, "Supposing I do not find you at the path?" and received the reply, "Look for me at the scale." He asked, "Supposing I do not find you at the scale?" He received the reply, "Look for me at the Pond, for I shall not go beyond these three places."

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ مَنْ لَمْ يَرْحَمْ لَمْ يَرْحَمْهُ اللَّهُ عَلَيْهِ وَتُفْزَرُ قُلُوبُ عَمَّا عَنِ النَّاسِ وَالْجَنَّةِ مِنْ الْمَوْتِ -

(آلہ معنی، ابو داؤد، مسکوت)

4. Hadrat Armas  reported that the Holy Prophet  said: "My intercession will be for those of my Ummah who have committed major sins."

عن عوف بن عبد الله قال قال رسول الله صلى الله عليه وسلم لا يفسدك بالآلة عشترا - (الترجمة) - (مشكور)

تدريس اللغة العربية في المدارس الابتدائية - (الترجمة، شكلا)

5. Hadrat 'Awf ibn Malik ؓ reports that the Messenger of Allah ؐ said, "Someone came to me from my Lord and gave me a choice between half of my people entering Paradise and intercession, and I chose intercession. It will be for those who have died having associated nothing with Allah."

عَنْ جَدِّهِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْجِعُ قَوْلَهُ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - (مسكور)

6. Hadrat Umar ibn al-Khattab reported that the Messenger of Allah ﷺ said, "Some people from my Ummah who shall be called *al-jahannamiyyun* (the dwellers of Hell) will be taken out of the Fire through my intercession and they shall enter Paradise."

عن أبي بصير عن ابن عباس قال قال رسول الله صلى الله عليه وسلم من لم يدر الله لم ينل الله بها شيئا ولا يرجع إليه

المصنف أبو بكر الطهتائي - (ابن ملجم، مسكوفه)

7. Hadrat 'Uthman ibn 'Affan ؓ reported that the Messenger of Allah ﷺ has said, "On the Day of Resurrection three types of individuals shall intercede the Prophets, then the learned (scholars), then the Martyrs."

Commentary

Hadrat Shaykh 'Abd al-Haq Muhaddith-e-Delhi states:

"The intercession has been specified for these three types of people because of their virtue and excellence over the rest. Otherwise, each and every true believer (such as a *Hafiz* who acts upon what he has learnt and so on) shall also be given the right to intercede."
[Ash'rah al-Lam'at—Vol. 4, Pg. 408]

عن ابن مسعود أن رسول الله صلى الله عليه وسلم قال لا يدخل الجنة من لم ينجح في الدنيا ولا من لم ينجح في الآخرة ولا من لم ينجح في الدنيا والآخرة (الترمذي، مشكوراً)

8. Hadrat Abu Sa'īd ؓ reported that the Messenger of Allah ﷺ has said, "There are some people from my Ummah who shall intercede for a large number, some for a tribe, some for ten to forty men; and some for only a single man, till every individual from my Ummah shall enter Paradise."

عن ابن مسعود قال قال رسول الله صلى الله عليه وسلم لا يدخل الجنة من لم ينجح في الدنيا ولا من لم ينجح في الآخرة ولا من لم ينجح في الدنيا والآخرة (الترمذي، مشكوراً)

(الترمذي، الشارح، الموطأ)

9. Hadrat Ibn Mas'ūd ؓ reported that the Messenger of Allah ﷺ has said, "People will go across (via the 'Bridge') the Hell and then they shall be protected from its flames due to their good deeds. Hence, those who are the best among them shall cross the 'Bridge' like the speed of lightning, the next like the wind, the next like a horse's gallop, the next like a rider on his camel, the next like a man's running, and the next like his walking."

Notes

- a) The Day of Judgement is incontrovertible. Anyone who denies it comes out of the folds of Islam and is a disbeliever (Kafir). [Bahar-e-Shari'at]
- b) On the Day of Judgement, people will emerge from their graves nude, bare-footed and uncircumcised. Some will be trudging on their feet while some will be travelling on conveyances. Some will be riding all alone; some will be mounting their animals in the company of two, three, four or ten persons. The disbelievers will proceed to the Ground of the Final Judgement (Maydan-e-Hashr) crawling on their faces. Some others will be taken by the angels dragging them. Some will be forced to move towards the Ultimate Ground by the scorching fire encircling them.
- c) The Final Judgement will take place in the land of Syria.
- d) The Sun on that day shall be only a mile away from the Earth and the Sun shall directly face towards the Earth. A journey from the Earth to the Sun is estimated to take billions of light years. Furthermore, the back of the Sun is believed to face the Earth at present. Even with this distance and location, sometimes it becomes quite difficult for us to move about when its noon time, when the Sun is at its peak point over our heads. But, on the Day of Judgement, the Sun shall only be at a distance of a mile, and it shall directly be facing this Earth! One can barely imagine the intensity of the heat. [May Allah through His Grace save us all from the pains and the anxiety of the Day of Judgement...Ameen]
- e) The intensity of the heat on the Day of Judgement will be such that the brains inside the skulls would start to overheat and literally 'boil'. There will be so much perspiration that the sweat excreted from the bodies will drench Earth up to a depth of seventy feet. When the earth shall not be able to accept anymore, the 'river' of sweat shall flow. Hence, for some this deluge will be up to their ankles, for some till their knees, for some till their waists, whilst for some it will be up to their necks. The disbelievers however, will be drowned up to their mouths with the sweat, like the rein tied in animals

* As stated in Bahar-e-Shari'at Vol. 1, Pg. 35, and Taisir Rub al-Bayan Vol. 9 Pg. 418 under the commentary of verse 2 of Surah al-Haqq.

mouth. They will remain so helplessly experiencing the pains and sufferings as a punishment for their bad actions.

- g) The thirst on that Day cannot be explained with words. It shall be so severe that tongues shall dry out of the mouths looking like dry thorns. Some people's tongues shall literally come out of their mouths.

- g) That time, would be such an outrageous time of torment and punishment for the bad deeds. This is the day when no one shall come to the rescue or help of others, no matter how intimately related they might have been in their lives. A brother will desert his brother. Parents will forget their children. Wives will have no support from their husbands. Children will shun their parents. Everyone will be worried about their own sufferings and problems; no one will care for anyone else.

- h) The Day of Judgement shall be 50,000 years long. Half of this time shall elapse in such a state as mentioned above. It shall come to such an extent that all the people who shall be suffering shall consult each other for advice stating, "We should now find a saviour who shall save us, and remove ■ from these calamities."

- i) The aggrieved and aghast people will firstly approach Hadrat Adam عليه السلام to seek his intercession. They shall plead: "O the Father of Man! Allah created you with His own Divine Hands and made all the angels prostrate before you. He kept you in the Paradise and taught you the names of every single thing. Allah has also made you His "Special Friend". O Adam! Have pity on us and intercede to Allah for our salvation."

Hadrat Adam عليه السلام would thereupon reply that he is worried about himself and it is not his rank to take up the case with Allah. Hadrat Adam عليه السلام would then advise them to go to Hadrat Nuh عليه السلام.

- j) The helpless mass of people would then go to Hadrat Nuh عليه السلام, wailing and lamenting for his intercession. But he too shall refuse to help to plea. He will advise them to go to Hadrat Ibrahim عليه السلام, who shall again refuse to intercede on behalf of them. He shall advise them to go to Hadrat Musa عليه السلام, who will also reply in the negative to plea to Allah. On being refused, the helpless

people shall go to Hadrat Isa عليه السلام, who shall advise them to go to the Holy Prophet ﷺ sent as a Mercy for all the worlds, who shall be the intercessor, who shall ask and Allah shall accept, who is our Saviour, Sayyiduna Muhammad ﷺ.

- k) Finally, people drowned in grief and pains, shall come where they can find peace and tranquillity for their hearts; where they can find shelter; where they can feel secure; where they can be forgiven through intercession. This shall be the blessed court of the Messenger of Allah ﷺ.

- l) The Messenger of Allah ﷺ shall say: "I am for the intercession" and "I am the one for whom you have been waiting in anticipation."

- m) They shall beseech the Beloved Prophet ﷺ and plea for him to intercede so ■ to free them from the torment and punishment that they had undergone.

The Prophet ﷺ shall then enter the Court of Allah and fall into prostration before Him.

Allah would then say: "O Muhammad! Raise your head and say what you want to say; your saying will be heard and what you pray for shall be granted; intercede because your intercession is accepted."

- n) Thereafter, the process of intercession shall commence. The Beloved Prophet ﷺ would get emancipated from the Hell, everyone who has even an iota of Faith in their hearts.

O Allah, grant us, our parents, our teachers, our spiritual mentors, our students, our friends and all of those who follow the Aḥl al-Sunnat wa al-Jamā'ah, the intercession of Your Beloved; the Chosen One, and Your exalted Prophet Muhammad ﷺ... Ameen

- o) Intercession is certain. Anyone who refuses to believe in this is misguided, as stated by Hadrat Shaykh 'Abd al-Haq Muhaddith-e-Delhi in Asṭi'ah al-Lam'at [Vol. 4 Pg. 408].

Hadrat Mulla 'All al-Qari states:

"Imam an-Nawawi has written in his commentary on Sahih Muslim that Imam Qadi al-Iyadh has stated that it is the doctrine of the Ahlus-Sunnah wal-Jama'ah that logically intercession is permissible, and intercession being compulsory (Wajib) has been transmitted through hearing the Sira and the Ulema.

It is certain because Allah has clearly stated:

"That day, no one's intercession shall benefit, but only those people's intercession, whom Allah has given them permission to do so" [S. irah:20 - Tahq, Verse:169]

Many other verses and Ahadith, which reach mass-transmission (tawatur) prove the authenticity of the intercession that shall take place on Doomsday. There is the consensus of the Sahaf and the Ulema that intercession is certain." [Mirqat Vol.5, Pg.2271]

P) There are a few types of intercession, which Hadrat Shaykh 'Abd al-Haq Muhaddith-e-Delhi has cited:

1. *Shafa'at-e-'Ulzima* (the Great Intercession): This kind of intercession is for the entire creation and is unique to be carried out by the Holy Prophet ﷺ. This means that no other Prophet has been given the virtue to intercede on behalf of the entire creation. This intercession shall be for giving peace to people's hearts, to remove the difficulties, pains and sufferings of the long wait in the Ground of Judgement (*Maydan-e-Fash*). It is also to hasten the Verdict of Allah and the accounts, and generally, to remove all difficulties of the Day of Judgement.

2. The second type of intercession shall be to enter one group of people into Heaven without them rendering any accounts. This is also for the Holy Prophet ﷺ, and some have stated that this type of intercession is also specific to him.

3. The third type of intercession will be for those people whose good and bad deeds are equal, and because of the intercession, they shall enter Paradise.

4. The fourth type of intercession will be for those who shall be liable to go to Hell, but because of the intercession of the Beloved Prophet ﷺ they shall be entered into Paradise.

5. The fifth type of intercession will be to exalt people's rank in Paradise and elevate their excellence and virtue.

6. The sixth type of intercession will be for those sinful who have been thrown into Hell, but because of the intercession they shall be taken out of it and be entered into Paradise. This intercession shall be performed by the Prophets, the angels, the scholars and the martyrs who have died in the Path of Allah.

7. The seventh type of intercession will be to open the Doors of Paradise.

8. The eighth type of intercession will be to reduce the intensity of punishment and torment of dwellers of Hell, who shall be punished in there forever.

9. The ninth type of intercession is specific for those who resided in al-Madinah al-Munawwarah and for those who visited the blessed grave of the Holy Prophet ﷺ. [Ashraf al-Lam'at- Vol. 4 Pg. 382]

q) It is certain that the Hand-e-Kauthar (Pond of Paradise) shall be bestowed upon the Holy Prophet ﷺ.

r) On the Day of Judgement each person will be given their Book of Good deeds in their right hand, and the Book of Bad deeds in their left. The handing over of the book to the disbelievers shall be in such a manner that their chests shall be shoved into so much that their hands shall come out from inside their backs, and they shall be given their books behind their backs holding their books in their left hands.

¹⁹ One can read A'lahadith Imam Ahmad Raza Khan's (d. 1340 A.H.) treatise on the topic of *Shafa'at* (intercession) entitled: "Saw' al-Arba' fi Shafa'at al-Muhammadiyah" [1305 A.H.] and also his other treatise on the same topic entitled: "Saw' al-Arba' fi Shafa'at al-Muhammadiyah" [1307 A.H.] The other detailed treatise written on this topic is the "Tahqiq al-Fawa'id fi Dalil al-Taqwa" Pgs. 72-111, written by the great Imam Muhammad Fadh-e-Haq al-Khayrabadi (d. 1278 A.H.). Another of the great books written not only on intercession, but also on the etiquettes of visiting the blessed resting place of the Messenger of Allah ﷺ is "Nur al-Iman bi Ziyarat Alhadi Hadith al-Rahmah" written by Allama 'Abd al-Halim Farangi Mahalli (d. 1265 A.H.) Pgs. 76-79.

5) Giving accounts of one's deeds is undeniable and one who disbelieves in this comes out of the folds of Islam (becomes a Kafir).

6) The Balance of Justice (Mizan) is a reality. This is Divine Balance in which all the good and bad deeds of individuals would be weighed on the Day of Judgement. The peculiar thing about this balance is that the plate indicating the heavier weight shall move upwards whereas the weight scales used today in this world will move the other way.

7) The Holy Prophet ﷺ shall be given the status of the Highly Praised (al-Maqam al-Mahmūd), which is the most exalted place of Divinity. When the Holy Prophet ﷺ shall be elevated to this exalted place, people of the beginning and the end shall praise him.

8) The Holy Prophet ﷺ shall be given a Holy Flag named Lion-ul-Hand "the Standard of complete Praise". The believers of all ages and eras from the time of Hadrat Adam till the Day of Judgement shall all stand under this esteemed flag.

Paradise

عن ابن عمر رضي الله عنهما قال قال رسول الله صلى الله عليه وآله وسلم قال الله تعالى اني اريد ان ابعث في كل امة نبياً عليه راية ولا اهل في ذلك الا اهل الجنة وسيدت على كل نبي راية - (البحار، مسلم)

1. Hadrat Abu Hurairah ؓ has reported that the Messenger of Allah ﷺ said, "Allah has stated, 'I have prepared for my pious worshippers such things that no eye has ever seen, no ear has ever heard of and nobody has ever thought of.' Hadrat Abu Hurairah ؓ added: If you wish you can read: 'No soul knows what is kept hidden (in reserve) for them of joy as reward for what they used to do.'"

عن ابن عمر رضي الله عنهما قال قال رسول الله صلى الله عليه وآله وسلم قال الله تعالى اني اريد ان ابعث في كل امة نبياً عليه راية ولا اهل في ذلك الا اهل الجنة وسيدت على كل نبي راية - (البحار، مسلم، متكررة)

2. Hadrat Bureyah ؓ reported that the Messenger of Allah ﷺ has said, "The inhabitants of Paradise will be one hundred and twenty rows, of which eighty will be from this Ummah and forty from the rest of the nations."

عن أنس بن مالك قال قال رسول الله صلى الله عليه وآله وسلم قال الله تعالى اني اريد ان ابعث في كل امة نبياً عليه راية ولا اهل في ذلك الا اهل الجنة وسيدت على كل نبي راية - (البحار، مسلم، متكررة)

3. Hadrat Anas ؓ reported that the Messenger of Allah ﷺ had said, "...and if one of the women of Paradise looked at the earth, she would fill the whole space between them (the earth and the heaven) with light, and would fill whatever is in between them, with perfume, and the veil of her face is better than the whole world and whatever is in it"

عن عائشة بنت أبي بكر رضي الله عنها قالت قال رسول الله صلى الله عليه وآله وسلم قال الله تعالى اني اريد ان ابعث في كل امة نبياً عليه راية ولا اهل في ذلك الا اهل الجنة وسيدت على كل نبي راية - (البحار، مسلم، متكررة)

4. Hadrat Sa'id ibn Abi Waqqas ؓ reported that the Holy Prophet ﷺ said, "If as much of what is in Paradise - as could be carried by a fingernail - was to appear then the space between the highest points of the Heavens and the Earth would be adorned on account of it. If a man of the inhabitants of Paradise was to look down and his bracelets were to appear, his light would obliterate the light of the sun just as the sun obliterates the light of the stars."

عن ابن عمر رضي الله عنهما قال قال رسول الله صلى الله عليه وآله وسلم قال الله تعالى اني اريد ان ابعث في كل امة نبياً عليه راية ولا اهل في ذلك الا اهل الجنة وسيدت على كل نبي راية - (البحار، مسلم، متكررة)

5. Hadrat Abu Sa'id al-Khidri ؓ and Hadrat Abu Hurairah ؓ report that the Messenger of Allah ﷺ said: "There would be an announcer (in Paradise) who would make this announcement: 'O the inhabitants of Paradise! Verily there is for you (everlasting) health and you shall never fall ill and you shall

live (for ever) and will not die at all. You shall remain young and never grow old. You shall always live in affluent circumstances and never become destitute, as words of Allah, the Exalted and Glorious, are: 'And it would be announced to them: This is the Paradise. You have been made to inherit it for what you used to do.'

عن جابر بن عبد الله قال قال رسول الله صلى الله عليه وسلم لا يموت من الجنة ولا يهرق دمه ولا يفسد عطره ولا يفسد ثوبه ولا يفسد عذبة ولا يفسد طعمه ولا يفسد لون ولا يفسد رائحة ولا يفسد طعم ولا يفسد عذبة ولا يفسد طعم ولا يفسد عذبة ولا يفسد طعم ولا يفسد عذبة (مسند، مشكور)

6. Hadrat Jābir ؓ reports that: I heard the Messenger of Allah ﷺ saying that the inmates of Paradise would eat and drink but would neither spit, urinate, excrete nor will they cough out phlegm. It was asked: Then, what would happen with the food? Thereupon he said: They would belch (have a relieving 'burp') and sweat (and it would be over with their food), and their sweat would have fragrance like that of musk and they would glorify and praise Allah as easily ■ you breathe.

عن أبي عبد الله قال قال رسول الله صلى الله عليه وسلم لا يبرأ من الجنة ولا يفسد عطره ولا يفسد ثوبه ولا يفسد عذبة ولا يفسد طعم ولا يفسد لون ولا يفسد رائحة ولا يفسد طعم ولا يفسد عذبة ولا يفسد طعم ولا يفسد عذبة (مسند، مشكور)

7. Hadrat Ibn 'Umar ؓ reports that the Messenger of Allah ﷺ said, "The lowest in station among the inhabitants of Paradise will be he who looks at his gardens, his wives, his bliss, his servants, and his couches stretching a thousand years' journey, and the one who will be most honoured by Allah will be he who looks at His face morning and evening." He then recited, "Faces on that day will be bright, looking at their Lord."

Notes

a) The Paradise is an eternal abode created by Allah for the believers. It is full of Divine blessed. It has unprecedented amount of pleasure and comforts, never seen or heard or felt or thought or experienced before.

b) In Paradise, the dwellers shall have all sorts of pleasant, appetising and delicious fruits and food according to their likes. Whatever they shall desire, it shall come immediately in front of them. When they wish to eat meat of any kind ■ bird, its roasted meat will readily come to them. When they want to drink anything ■ bowl of whatever they desire to drink, in a quantity sufficient to quench their thirst, shall instantly appear before them.

c) The lowest in rank in Paradise will have 80,000 servants and 72,000 wives. The Paradise inmates shall wear crowns that will be studded with pearls and diamonds. Even an ordinary pearl of that crown will have the potential to illuminate the whole stretch between the East and the West of this world.

d) If the inmates of Paradise wanted to meet each other, then one's mat shall move instantaneously towards the person he wants to meet.

Hell-Fire

عن أبي هريرة عن النبي صلى الله عليه وسلم قال أروقة على النار أروقة على النار أروقة على النار (مسند، مشكور)

1. Hadrat Abu Hurairah ؓ reports that the Holy Prophet ﷺ has said, "The fire of Hell was kindled for a thousand years till it became red, then it was kindled for a thousand years till it became white, then it was kindled for a thousand years till it became black. Now, it is black and dark."

عن ابن عباس قال قال رسول الله صلى الله عليه وسلم اعرس اهل النار اعراسا عظيمًا وكبريًا
يملكون يملكون ويملكون ويملكون - (المطهر، مشكور)

2. Hadrat Ibn 'Abbas ؓ reported that the Messenger of Allah ﷺ has said, "The dweller of Hell who will have the lightest punishment will be Abu Talib. He will be wearing a pair of shoes on account of which his brain will boil up."

عن ابن عباس قال قال رسول الله صلى الله عليه وسلم اعرس اهل النار اعراسا عظيمًا وكبريًا
يملكون يملكون ويملكون ويملكون - (المطهر، مشكور)

3. Hadrat Samurah ibn Jundub ؓ reports that the Holy Prophet ﷺ has said, "There will be some to whose ankles the fire will reach, some to whose knees, some to whose waist the fire will reach, and some to whose collar-bone the fire will reach."

عن ابن عباس قال قال رسول الله صلى الله عليه وسلم اعرس اهل النار اعراسا عظيمًا وكبريًا
يملكون يملكون ويملكون ويملكون - (المطهر، مشكور)

4. Hadrat Abu Sa'id al-Khudri ؓ reported that the Messenger of Allah ﷺ has said, "If a bucket of the pus of the dwellers of Hell was to be poured into the world, the inhabitants of the world would have offensive stench."

عن ابن عباس قال قال رسول الله صلى الله عليه وسلم اعرس اهل النار اعراسا عظيمًا وكبريًا
يملكون يملكون ويملكون ويملكون - (المطهر، مشكور)

5. Hadrat 'Abdullah ibn al-Harith ibn Jaz' ؓ reported that the Messenger of Allah ﷺ has said, "There are snakes in Hell like (the size of) Bactrian Camels. One of them will give a sting and the effect of it will be felt for forty years."

There are scorpions in Hell like saddled mules. One of them will give a sting and the effect of it will be felt for forty years."

عن ابن عباس قال قال رسول الله صلى الله عليه وسلم اعرس اهل النار اعراسا عظيمًا وكبريًا
يملكون يملكون ويملكون ويملكون - (المطهر، مشكور)

6. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "None but the unfortunate will enter Hell." It was asked: 'O Messenger of Allah ﷺ! Who is unfortunate?' He said: "The one who does not do an act of obedience to seek the pleasure of Allah, and who does not give up sin solely for His sake."

Notes

- a) Heaven and Hell are both undeniable realities. Therefore, one who does believe so is a Kafir (Disbeliever).
- b) The fire of this world is only one part from the sixty parts combining the fire of Hell.
- c) Hadrat Jibrail once told the Holy Prophet ﷺ, that if the Fire of Hell gets released from it to this world even up to a needle-point, the living beings and creatures would be burnt to ashes. Hadrat Jibrail also told the Holy Prophet ﷺ (taking an oath) that the faces of the guards on duty in Hell are so dreadful that merely a sight of them will frighten the beholder in this world to death. Hadrat Jibrail further told the Holy Prophet ﷺ that if a small link of the chain tied around the body of the dweller in Hell is placed on top of a mountain of this world, the mountain would start to shake and sink down because of the great pressure of the weight of that small link.
- d) It has been mentioned in a Hadith as regards to the depth of Hell, that if a stone is thrown from the brink of Hell into its pit, then even after seventy years the stone would not reach its base.
- e) The thirsty sinners will be given water to drink that will resemble the residue of some heavily burnt oil. The water will be so hot that when the

dweller of Hell brings it near his mouth to drink, his entire face will get scorched to an extent that its skin will peel off due to the intense heat of that burning hot water. Boiling water will be poured over the heads of the disbelievers. They will be made to drink impure blood and pus emanating from the festering wounds and boils of the other dwellers in the Hell. They will be given fruits that will be full of piercing thorns and foul smell. When a disbeliever eats this fruit it will get choked into his throat forcing him to ask for water. He will then be given the same water as mentioned above – water which resembles the burning residue of some burnt oil. After he gulps the burnt oil-like water, his bowels and intestines inside the stomach shall break into pieces. The consumed water will then come out of the stomach like curdy and will run down to their feet.

9 Due to the great pains and sufferings of Hell, its dwellers will cry and moan like asses. Initially they will shed tears of water, but after the water in their eyes has dried out, blood will start gushing out in replace of this water. They will cry to such an extent that their cheeks will have deep gashes as though a trench has been dug onto their faces. They will wail and weep so bitterly that their throats will get bruised causing wounds and sores as deep as drenches. These wounds shall be such that if they were to be filled with blood and pus, then boats would be able to float in them.

Chapter Two

کتاب الطهارة

The Book of Cleanliness

THE BOOK OF CLEANLINESS

Ablution (Wudu)

عن ابن عباس، الأتشي قال قال رسول الله صلى الله عليه وسلم لا تقبلوا من الأكل حتى يغسلوا

1. Hadrat Abu Malik al-Ash'ari ؓ reported that the Messenger of Allah ؓ has said, "Cleanliness is half of faith..."

عن علي بن أبي طالب قال قال رسول الله صلى الله عليه وسلم من اغتسل بالماء الحار والماء البارد

2. Hadrat 'Uthman ؓ reported that the Messenger of Allah ؓ has said, "Whoever performs the ablution completely, his sins will leave his body so much that the sins will even come out from beneath his nails."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم لا يغسلوا من الأكل حتى يغسلوا

3. Hadrat Sa'id Ibn Zaid ؓ has reported that the Messenger of Allah ؓ has said, "No ablution (is perfect) for which the Name of Allah is mentioned."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم لا يغسلوا من الأكل حتى يغسلوا

4. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ؓ has said, "When you put on your clothes and when you perform ablution, begin with the right side."

عن علي بن أبي طالب قال قال رسول الله صلى الله عليه وسلم لا تقبلوا من الأكل حتى يغسلوا

5. Hadrat 'Uthman ؓ reported that the Messenger of Allah ؓ washed each part in ablution three times and then said, "This is how I perform ablution, how the Prophets before me performed it, and how Abraham performed it."

عن علي بن أبي طالب قال قال رسول الله صلى الله عليه وسلم لا تقبلوا من الأكل حتى يغسلوا

6. Hadrat 'Aishah ؓ reported that the Messenger of Allah ؓ has said, "The tooth-stick (miswak) is a means of purifying the mouth, and is pleasing to the Lord."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم لا يغسلوا من الأكل حتى يغسلوا

7. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ؓ has said, "Had I not thought it hard for my people, I would have ordered them to delay the night (Isha) prayer and use the tooth-stick (Miswak) for each prayer."

Notes

1. The method of performing ablution is that first of all make the intention of ablution.
2. and then say "Bismillahir Rahmanir Rahim."
3. Then perform Miswak (least three times (clean teeth with a wooden stick). The Miswak should be used on the teeth by brushing them sideways not horizontally. The method as stated by the scholars is to firstly brush the top

- right set of teeth, then the top left, then the bottom right and then the bottom left set of teeth.²⁰
- 4 Then wash both the hands up to and including the wrists three times, and perform *khilāʾi* – pass wet fingers of the right hand through the left, and the left's through the right hand.
- 5 Then take a water vessel/container in your left hand²¹ and pour water on the right hand starting from the tip of the fingers till the wrist, and use the same method to pour water on the left hand, by holding the vessel in your right hand. One should make sure that the space in between the fingers is not left dry. If one is performing ablution from a large pool or reservoir, then, after having wet both hands up to the wrists, first of all one should place the right hand in the water and shake the hand three times. Then, place the left hand in the water and shake the hand three times.
- 6 Then by using the right hand, gargle three times (if one is not fasting) and wash the inside of the mouth ensuring that the water reaches up to the throat and the gums and also beneath the tongue. If there is anything stuck on or between the teeth, then remove it.
- 7 Then by using the right hand suck up the water in the nose until it reaches the bone and clean the insides of the nostrils by using the left hand thumb and little finger, three times.
- 8 After this, take water using both hands and wash the whole of the face three times, from the start of the forehead where the hair begins to grow, down to and including the chin. Also from the right ear lobe to the left, ensuring that no place is left dry. If you have a beard then wash it, and also run your fingers through it. However, if you are wearing an Ithraam then do not run your fingers through the hair.

²⁰ If someone recites "Yusufu Na Muḥīd" while rubbing the index finger of the right hand over the top right set of teeth and "Yusufu Naṣīr" while rubbing the top left set of teeth, and does the same on the bottom set of teeth, then recites it in the same method when wiping over both sets of teeth, when joined together, then Insha' Allāh such a person will be protected from any tooth decay, or illness and all of his teeth shall remain healthy ■
²¹ *ʿAbd al-Muḥaddith al-Muraddad wa Muḥaddith al-Ḥaḍīṣ* [d. 1396 A.H.] – founder of the renowned and celebrated Islamic university of India: al-Jamiʿ al-Ashrafīya in Muḥarrakpur – U.P. [Maʿārif-e-Hadīṣ-e-Millī – Hindustani Adabiyat Maḥallat, Ashrafīya Maḥallat, Gaurāhpur] – Pgs. 49-50]
²² This applies to those places in which water is not supplied through taps, such as parts of the Indian subcontinent.

- 9 Wash both arms up to and including the elbows three times. Washing the right arm first three times, then the left arm three times.
- 10 Then perform *Masah* once, meaning join the fingertips of both hands together leaving out the index fingers and the thumbs on both hands. Then using these six fingers, brush them over the hair, starting from the forehead and ending at the back of the neck. This is done once, ensuring that the palms of the hands and the index fingers and thumbs do not touch the head. Now bring forth the hands by using the palms and rubbing them at either side of the head. Then clean the inside of the ears by using the index fingers and the back of the ears using the thumbs.
- 11 Now wash the nape by rubbing the back of the hands on either side of the neck, but ensure that the hands do not go on the throat as this would be *Makruh* (disliked).
- 12 Then wash the right foot, from the toes upto and including the ankles, three times. Then perform the same for the left foot, three times. Ensure that you wash between the toes, by placing the little finger of the left hand in between the toes of each foot.
- 13 It is an act of great reward to recite Durrud Sharif (invoke blessings) upon the Messenger of Allāh ﷺ while washing each part in ablution.
- 14 The ablution (Wudu) is complete and so pray this Dua:
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
 "Allāhummaṣṣalīni Minnatawāwibeena Waṣṣalīni Minnal Muḥadditheen"
- 15 "O Allāh! Make me from those who turn to You in repentance, and from those who keep themselves clean."
- 15 Then take the water and stand up and drink some, ■ this is cure for illnesses.
- 16 Then look towards the sky and pray:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَارْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَلَا حَرَجَ عَلَى الَّذِينَ امْتَنَعُوا أَنْ يَغْسِلُوا رُءُوسَهُمْ فَإِذَا كَفَرْتُمْ فَاسْتَغْسِلُوا أَجْمَعًا فَإِن تَدْرِكُوا نِصْفَ الْبُرْجِ فَامْسَحُوا بِرُءُوسِكُمْ وَأَيْدِيكُمْ إِلَى الْكُفْيِ

"SubhanakAllahumma Wa Bismakha Ash-hadu An La ilaha illa Anta Ashghfiruha Wa Atubu ilayk"

"Clarified is You, O Allah! and I praise You. I bear witness that there is no deity except You. I ask for Your forgiveness and return to You through repentance."

17 One should also recite the Kalima Shahadat and Surah al-Qadr.

16 To wash a part means to pour at least two drops of water over each part. To spread water over the parts lightly and not washing the part thoroughly means that the ablution or bathing remains incomplete. [Bahar-e-Shari'at Vol. 2 Pg. 93]

It has been stated in al-Durr al-Mukhtar (with its commentary: Radd al-Mulhar) [Vol. 1 Pg. 67]:

Water should be poured to flow over the part that is to be washed in ablution, in such a way that on every part of the limb to be washed, at least two drops of water should flow.

It has been stated in Fatawa-e-'Alamgiri, [Vol. 1, Pg. 4]:

Until the drops of water do not flow over each and every part that is to be washed, ablution remains incomplete.

It has been stated in al-'Inayah, commentary of al-Hidayah:

Those parts, which are obligatory (Fard) to be washed in ablution, then just to simply wet those parts will not suffice to complete such obligation.

Hence, those people who just 'spread' water like one spreads oil or margarine, or pour water on some parts [thoroughly] but not on the rest, then there ablution remains incomplete. For example, they just spread their wet hands over the part of skin between the beard and the ears, or near the elbows of both the arms, or the ankles of both the feet. If they do not pour water freely on these areas, then their ablution is incomplete, and is not accepted. This is because the Holy Qur'an

has commanded ■ to wash these parts, which is done by pouring water, not just to spread it over these parts.

It is a very distressing fact to see many people, whether they be 'learned' or 'ignorant', not abiding by the rules of Shari'ah, especially in performing ablution in its correct manner. Hence, they become like those people mentioned in the Holy Qur'an: "Tolling hard, tired and weary! They will enter the Blazing Fire." [Surah: 88 - al-Ghashiyah, Verses: 3-4]

19 If a person is performing ablution using water from a small container or vessel, then the Sunnah way of washing both hands up to the wrists is that one properly and thoroughly washes both the wrists. Then, one should hold the small vessel in their left and let the water pour over and above the right-hand, starting from the finger tips till the wrist thrice. Then, similarly, one should hold the vessel with their right and pour the water thrice over the left-hand, again starting from the finger tips up to and including the wrist. This has been stated in Sharh al-Maqaya [Vol. 1 Pg. 59], and in al-Tahawi [Pg. 39], Fatawa-e-'Alamgiri [Vol. 1 Pg. 6], al-'Inayah, al-Kidayah.

In Maraqiy al-Falah it has been stated:

It is Sunnah to commence washing (the hands) by pouring water on the finger tips.

20 Many people simply take a handful of water and place it on their nose or eyes or eyebrows, and spread it on the rest of the face thinking that by 'washing' in such a manner the whole face has been washed. However, by doing this the face remains unwashed, and thus, leaves the ablution incomplete.

21 Things needed to be taken into account when performing ablution:

- a. It is Fard (compulsory) to pour water from the place where hair starts to grow on the forehead.
- b. If the beard, moustache, and the eye brows have thin hair, by which the skin underneath is apparent, then to flow and pour water on the skin is compulsory. It is not sufficient to pour water on the hair only.

- c. If the eye is concavely-shaped, then the eye bag [area between the eye and the eyebrow] is compulsory to be washed thoroughly.
- d. When washing the face, one should not close their mouth very tightly nor should the eyes be closed tightly. Otherwise, if any part is left unwashed, then ablution will not count.
- e. Sometimes, mud etc go into the eyes and become dry and solid. Hence, it is necessary to remove this and then flow water thoroughly.
- f. It is Fard [obligatory] to flow water in the area between the ear lobes and the beard. Many forget to do so, hence, ablution remains incomplete.
- g. Whether there is a nose stud or not, to flow water over every part of the nose is obligatory.
- h. The part of the beard which is in the circumference of the face, then to wash that part is obligatory, and to just spread water (masah) on the part of the beard which is 'hanging' is Sunnat and to wash it is Mustahab.
- i. It is necessary to pay particular attention to the places in between the fingers and their sides when washing, especially when washing the feet, as naturally the toes are close together.
- j. To wash the space beneath overgrown nails is also necessary.
- k. It is necessary to wash every single part and every single hair, starting from the tip of the fingers till above the elbows. Hence, to take a handful of water and just flow it onto the arm is insufficient.
- l. It is also necessary to make sure that water flows over the elbows and is not ■ dry or water is not just spread over it leaving it wet.
- m. It is necessary to let water flow freely beneath and around the parts which are left concealed when wearing a ring, bracelets, ■ any other kind of jewellery (for females) that are worn on the arms or the feet. Hence, it is necessary to remove these items when performing ablution.

- n. To spread wet fingers over the full area of the head is sunnat, and to spread wet fingers over a quarter of the head is Fard.
- o. When washing the feet, it is necessary to wash above the ankles, the heels, the back-bone of the feet and also the sides, and the area in between the fingers of the feet.
- 22 To flow water thrice on each part is Sunnat, even though one may need more than three handfuls of water to wash that part three times. Washing the part thrice is Sunnah, not to take three handfuls, as this is not Sunnat. This has been stated in al-Durr al-Mukhtar [Vol. 1 Pg. 83] Therefore, it is incorrect to think that taking only three handfuls of water is Sunnah.
- 23 There ■ no fixed amount of water to be used for ablution, as stated in al-Miqat the commentary of al-Mishkat [Vol. 1 Pg. 326]
Hence, one should use water in its appropriate quantity so that the ablution is complete. Using too much water ■ wasting it. Contrary, one should not use too less a quantity of water, ■ the sunnats shall not be performed.
- 24 Some people try to perform ablution from the little amount of water that is in a small container – may Allah guide them to understand the difference between merely 'wetting' and 'washing'!
- 25 If there is not that much water in quantity by which the Sunnats can be performed, then one should wash the parts twice. If there isn't sufficient water to wash each part twice, then washing these once shall suffice. If there is not sufficient water to wash the face, and both the arms (including the elbows) and both the feet up to and including the ankles even once, then one should perform Tayammum (Dry Ablution).
- 26 To ask for water for ablution or any other purpose from a young person [other than his own child] who has not reached the age of puberty, without giving anything in exchange is impermissible. [Bahar-e-Shari'at, al-Durr al-Mukhtar [Vol. 4 Pg. 531]

27 In some Mosques, there is water in a small pool or a large vessel. Many people (who have not performed ablution), who take water from small vessels dip the tips of their nails or their fingers into the water. Therefore, the water becomes 'used', resulting in the fact that ablution cannot be performed with that water.

28 The water that has fallen from performing ablution or bath is clean but is not allowed to be used to perform ablution or bath.

29 ■ a person who has not performed ablution, dips his hand or finger or fingernail or any part of the body which is to be washed in ablution, whether purposely or by mistake, in a tub of water which is less than ■ large pool (Dahdarda – ten feet by ten²) then that water cannot be used to perform ablution or bath.

30 In the same way, if a person is in need of having a bath and any part of his body touches the water purposely or by mistake, then that water cannot be used to perform a bath or ablution.

31 If one had already washed the hand, then it is permissible to dip the part of the hand which has been washed, into the pool or vessel which is less than dahdarda. However, if after having washed the hand anything occurred which breaks ablution (such as breaking wind or the passing of urine,) then to place the hand (even if it be washed) into a small tub, vessel or a pool would make all of the water used. (Hence, it is no longer permissible to perform ablution with such water).

32 Advice on making use of the used water. If a hand is put into the water (in a small tub, vessel or a small pool) or one wants to use the used water then the way of re-using it again ■ to add fresh clean water more than the amount of water that is held in the container or to add clean water at one side so that the used water is flowed away. By doing this, one can use the new water to have a bath or perform ablution. If water is held in small pots and one is unaware of any impurities added in them, then ablution is allowed.

² Likewise, a pool which is twenty feet in length and five feet in width or twenty-five feet in length and ■ feet in width or the pool is shaped in a circle whose area (circumference) is approximately thirty-five and a ■ feet.. all of these are *dahdarda*. [Bahar-e-Shariat – Vol.1, Chapter 2, Pg. 42]

33 If nail polish is used (by women), and a layer of polish was formed on the nail, then ablution will not count, until the layer of nail polish is removed totally so that even a pinpoint of layer of the nail ■ not left unwashed.

34 It is permissible to perform ablution with water that has been left in a vessel, from which Istinja (cleanness) has been completed. It is a great sin to throw away the left water from such a vessel.

35 It is also a great sin to throw away the water that has been left in a vessel from which water has been used to perform ablution. Hence, one should stand-up and drink this water, as this is an act of gaining immense blessings and reward.

36 The ablution performed in order to pray the Funeral Prayer (Salat al-Janazah), then with the same ablution [if unbroken] one can perform any Salah; Nafl, Wajib, Fard, and so forth.

Things which Break Ablution

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم إذا لم تأكل ثم فطختموا (الترمذي، نوادر)

1. Hadrat 'Ali ibn Talq ؓ reported that the Messenger of Allah ؐ said: "When any of you breaks wind, then he should perform ablution."

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم من طهر من الطهر أو من الماء أو من البول أو من الغائط (الترمذي)

2. Hadrat 'Ali ؓ reported: I asked the Holy Prophet ؐ about prostatic fluid (madhi). He said, "Ablution is necessary for prostatic fluid emission, but for seminal emission bathing is necessary."

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم لا يجزئ الرجل على منكره من الماء الا يغسله (الترمذي، نوادر)

3. Hadrat Ibn 'Abbas [ؓ] reported that the Messenger of Allah ^ﷺ has said, "Ablution is necessary for one who sleeps lying down because when he lies down his joints are relaxed."

Notes

- a) The sleep of the Prophets does not break ablution; as their eyes sleep, however, their hearts are always fully awake². [Bahar-e-Shari'at - Vol.2, Pg. 107]

This has been stated in Radd al-Muhar [Vol. 1 Pg.101] and al-Bahr al-Raiq [Vol. 1 Pg. 39] and also in al-Sir'ayah [Vol. 1 Pg. 236]

It has been narrated in the Sahih of Imam al-Bukhari that, "The eyes of the Prophets and Messengers sleep, but their hearts are always awake." [Vol. 1, Pg. 504]

- b) It is a common misunderstanding amongst the illiterate that if a person's sar (parts of the body which are obligatory to conceal) is somehow revealed, such as the knees, or if someone gazed at their own sar or that of another person, then their ablution becomes invalid...this is not incorrect.

² The Hadith states: *The eyes of the Prophets sleep, but their hearts do not. The Messenger of Allah ^ﷺ states: My eyes sleep, but my heart does not.* Al-mighty Allah made al-Qhawith al-A'zam Shaykh 'Abd al-Qadir al-Fasani al-Husayni al-Jilani [ؒ] the complete manifestation of the characters of His Beloved Messenger ^ﷺ. The Messenger of Allah's ^ﷺ sleep would not break ablution as sleeping would break ablution only in the case of when one is sure of the breaking of wind (due to *ghalath*). However, in the case of the Messenger of Allah ^ﷺ, his blessed heart is always constantly awake and hence, his sleeping never breaks his ablution. Almighty Allah also made Shaykh 'Abd al-Qadir al-Jilani [ؒ] a complete manifestation of this unique quality, as his sleep would also not break his ablution, as his heart would never sleep, but rather remain engaged in constant *dhikr* of Allah. This is not impossible for the Friends of Allah as for Dijal (the Anti-christ) it has been narrated that his heart shall remain awake due to the constant evil whispers of the Satan in his heart.

Almighty Allah reveals continuous blessings and good thoughts into the hearts and minds of His beloveds. This is also emphasized by what Sultan al-Mukashshin Sayyiduna Shaykh Muhyiddin Ibn-e-Arabi [ؒ] states in his *al-Furqan al-Makkiyah* [The Makkian Revelations]: *It is a condition of a perfect Wali that his heart remains awake and in full concentration through the messings of the Messenger of Allah ^ﷺ; sleep should not overcome him.* This is because al-Kamil - the Perfect Wali is he who protects his inner state from heedlessness just as a person awake protects his outer state from it. [Fawa-e-Raza-wiyah - Vol. 1, Pg. 426]

- c) The following things break ablution:

1. Excretion of stools.
2. To urinate.
3. Emission of *Wadhi*².
4. Emission of *Mazzi*³.
5. Emission of *Mani*⁴.
6. To break wind from behind.
7. For worms or
8. Stores to be excreted from the front or rear.
9. For blood.
10. Pus or
11. Yellow bile to be released and for it to flow from its position.
12. A mouthfuls vomit of food or water, or to vomit a small amount of blood.
13. To become insane or
14. To pass out.
15. To faint.
16. To be drunk as lost in control as much that the feet stagger.
17. Except for the Namaz-e-Janaza (Funeral Prayer), for a person who has reached the age of puberty to laugh so loud that the person standing next to such a person can hear.
18. To go to sleep in such a manner that parts of the body become relaxed.
19. *Mubasharat-e-Fahisha*⁵
20. Water that comes out from a sore eye (such water is also impure).

- d) There are a few ways to prevent nocturnal emission, which if occurs frequently, is quite damaging to one's health. This is because one drop of semen is produced from the blood, which the body generates. Therefore, seminal emission is in fact loss of valuable blood from the body. [Samar-e-

² Wadi - A thin fluid, which is discharged after urination.

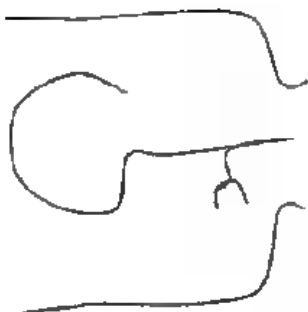
³ Mazzi - Thin fluid, which is pale white in colour. Discharged as *foreplay*.

⁴ Mani - A thick white fluid which has the smell of a bunch of ripe dates when it is discharged, and resembles the smell of egg when it dries up. [al-Hidayah - Vol. 1, Pg. 31, footnote 3]

⁵ Which means for a man to touch a woman's private parts with his erected penis with lust or to touch another man's private parts with his erected penis, or for a woman to touch another woman's private parts with her private parts without a cloth in between these parts. In all the above situations the ablution (Wudu) will break.

Akhīrat – Hadrat ‘Allama ‘Abdul Mustafā al-A‘azamī – Pg. 317-318 – Zia-ul-Qur‘an Publications – Lahore – Pakistan] Therefore, it is essential that one takes procedures to prevent excessive loss of such a valuable item in our bodies.

Hadrat ‘Allama Mufti Khalīl Khan Barakātī has written with reference from Hadrat ‘Allama ‘Abd al-Mustafā al-A‘azamī (both who are the students of Hadrat Sadr al-Sharī‘ah ‘Allama Mufti Arṣād ‘Alī al-A‘azamī) who narrates from his shuyukh that if one writes the name ٱ (‘Alī) on his chest, in the following manner, then insha‘Allah he shall be protected from the evils of Satan, especially from his evil in causing wet dreams:



[Namazaḥ(n) aur Duaʿ(n) – Mufti Khalīl Khan Barakātī – Pg. 72]

The ‘Alī should be ‘written’ over the left part of the chest, and the Laam in such a way that it reaches the bottom of the throat and the Ya’ is written such that the curve encloses the belly-button, as shown above.

The other name which can be written is ٱ Umar on one’s chest.

Relieving Oneself (istinja) in the Privy and Its Etiquettes

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم إذا دخل الرجل أهله فليغتسل (ابن ماجه، البخاري)

1. Hadrat Anas ؓ reported that when the Holy Prophet ؐ entered the privy, he used to take off his ring (as it was engraved on it the blessed words, “Muhammad ؐ, is the Messenger of Allah”).

Commentary

Hadrat Shaykh ‘Abd al-Haq “Muhaddith-e-Delhwī” states:

Hence, it has been known from this Hadīth that one who needs to relieve himself in the privy should, before entry, take off everything which has the Names of Allah and His Messenger ؐ or any verse from the Holy Qur‘an. In some commentaries it has been stated that the names of the Prophets is also included in this command (of taking things off which have these names engraved or written on them). [Ash‘rah al-Lam‘at–Vol. I Pg. 201]

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم إذا دخل الرجل أهله فليغتسل (ابن ماجه، البخاري)

2. Hadrat Anas ؓ reported that when the Messenger of Allah ؐ entered the privy he used to say,

اللهم اغفر لي ما مضى وما بقي وما أنت أعلم به

Allhumma inni A‘udhu biKa minul khaybūlhi wal khaybātih.

“O Allah I seek refuge in You from male and female evil spirits.”

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم إذا دخل الرجل أهله فليغتسل (ابن ماجه، البخاري)

اللهم اغفر لي ما مضى وما بقي وما أنت أعلم به

3. Hadrat Abu Ayyub al-Ansari ؓ reported that the Messenger of Allah ﷺ has said, "When you relieve yourself neither face nor turn your back to the Qiblah but turn towards the east or the west."

Commentary

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Delhi" states:

It is the madhhab (ruling) of Imam al-A'zam Abu Hanifa that it is Haram to face the Qiblah when relieving oneself (urination or excreting), whether one is in a desert or (in a lavatory) at home. [Asht' an al-Lam' at- Vol. 1 Pg. 198]

عن أبيه قال كنت أرى على الله تعالى عليه ويسئل الحاجة لم يرفع فوجهه على يمينه إلا رفعه

(الترمذي، أبو داود)

4. Hadrat Anas ؓ reported that when the Holy Prophet ﷺ wanted to relieve himself, he did not raise his garment till he was near the ground.

عن عبيد بن جريح قال قال رسول الله صلى الله عليه وسلم لا يرفع الرجل ثيابه حتى يسئل

(أبو داود، الترمذي)

5. Hadrat 'Abdullah ibn Sarjis ؓ reported that the Messenger of Allah ﷺ has said, "None of you should urinate in a (snake's) hole."

عن عبيد بن رافع قال قال الله تعالى عليه ويسئل وقال رسول الله صلى الله عليه وسلم لا تبول في ثقب ولا في حفرة ولا في

(الترمذي، ابن ماجه)

6. Hadrat 'Umar ؓ reported: "The Holy Prophet ﷺ saw me standing and urinating. He said, "O Umar, do not urinate standing." Thereafter, I never urinated standing up."

Notes

- a) One can perform ablution with water left in a vessel, which remains from when one has used the water in the vessel to complete cleanliness (*iddah*). To throw it away is waste, and Almighty Allah does not like people who waste.

- b) It is strictly Haram (forbidden) to open one's thigh and knees in front of people, when relieving oneself. This is because covering of the private parts in front of others, is Fard (compulsory) and upon this is the unanimity of the Ulama and the Faqaha.

[This has been stated in al-Radd al-Muhar in Vol. 1 Pg. 282, al-Durr al-Mukhtar, Patawa-e-'Alamgiri Vol. 1 Pg. 54 and also in Bahar-e-Shariat Vol. 3 Pg. 250]

- c) There are some indecent people who sit in front of people having their knees and thighs open. This is indeed Haram; and if one has a habit of doing so then he is a Fasiq (transgressor).

Bathing (Ghusl)

عن عائشة قال قال رسول الله صلى الله عليه وسلم عن الرجل يجلس في البول ولا يبدئ بغيره حتى يغسل عظماءه قال رسول الله صلى الله عليه وسلم لا يجلس على البول ولا على غيره حتى يغسل عظماءه قال رسول الله صلى الله عليه وسلم لا يجلس على البول ولا على غيره حتى يغسل عظماءه قال رسول الله صلى الله عليه وسلم لا يجلس على البول ولا على غيره حتى يغسل عظماءه

(الترمذي، أبو داود)

1. Hadrat 'Aisha RadiyAllahu 'anha reported that the Messenger of Allah ﷺ was asked about a person who found moisture (on his body or clothes) but did not remember the sexual dream. He replied: He should take a bath. He was asked about a person who remembered that he had a sexual dream but did not find moisture. He replied: Bath is not necessary for him. Hadrat Umm Sulaim RadiyAllahu 'anha then asked: Is washing necessary for a woman if she sees that (in her dream)? He replied: Yes. Women are counterpart of men.

عن ابن عمر عن عائشة رضي الله عنهما قالت: قال رسول الله صلى الله عليه وسلم إذا جلس أحدكم فليقل: «بسم الله الرحمن الرحيم» ويحمد الله ويذكر الله ويذكر رسوله ويذكر ما يحب من الله وما يحب من الناس وما يحب من نفسه.

2. Hadrat Abu Hurairah ra reported that the Messenger of Allah ﷺ has said, "When anyone of you sits among the four branches (between the hands and feet) of her (i.e. wife) and then 'struggles' with her, bath becomes necessary even though semen does not come out."

مِنْ عَالَمٍ رَاضِيٍّ اللَّهُ تَعَالَى عَنْهَا كُلَّ شَيْءٍ كَانَ الشَّيْءُ عَلَى اللَّهِ تَعَالَى عَقِيْبُهُ وَمَا كَانَ جَبَابَةً أَوْ كَرَاهًا أَوْ
بَغْضًا تَوَكَّلْنَا عَلَى اللَّهِ تَعَالَى (البقرة، مائة)

3. Hadrat 'Ashraf RaddiyAllahu 'anhu reported that when the Holy Prophet ﷺ became in a state in which ghusl becomes necessary (*junnub*) and wanted to eat or sleep, he performed the ablution prescribed for prayer."

لَمْ يَكُنْ مَعَهُ كَيْفَ قَالَ عَلَى رَأْسِ الْمَدِينَةِ اللَّهُمَّ اجْعَلْ عِيْدِي وَيَوْمِي نَحْتًا لِي فِي شِعْرِي وَبَنَاتِي فِي حُضْنِي الْغَمْرِ وَالْقُرَى الْإِسْرَفِيَّةِ -
(أبو داود، الترمذی)

4. **Hadrat Abu Hurairah** ؓ reported that the Messenger of Allah ﷺ said: "There is sexual defilement under every hair, so wash the hair and cleanse the skin."

Complementary

Hadrat Imam Mulla 'Ali al-Qari states:

If even a hair has been left unbrushed [as water has not flown over even that small part] then one will still remain in the state of *Janabah* (uncleanliness). [Mataqat al-Ma'alah - Vol. I Pg. 327]

[illegible]

5. Hadhrat 'Alsha RaddyAllahu 'anhu reported that whenever the Holy Prophet ﷺ took a bath after Janaba he started by washing his hands and then performed ablution like that for the prayer. After that he would put his fingers in water (after having washed them) and wet the roots of his hair with them, and then pour three handfuls of water over his head and then pour water all over his body. (In a version by Imam Muslim: He ﷺ first washed his hands before putting them into the vessel, then poured water over his left hand with his right hand, then washed his private parts and finally performed ablution).

Notes

a) The method of bathing is as follows:

1. Perform the intention of bathing (Ghusl) then first of all wash the hands up to the wrists three times.
2. Then wash the private parts, whether there is any impurity stuck on them or not.
3. Then wash any part of the body which has impurity stuck on it.
4. Then perform Wudu (abution) ■ performed in Namaz (prayer) but do not wash the feet (if water collects in the bath tub; and is not released). However, if you are sat on a stool or ■ stone etc. then wash the feet also.
5. Then rub water on to the body as you would rub oil.
6. Then wash the right shoulder three times.
7. Then wash the left shoulder three times.
8. Then wash the head and all of the body three times.
9. Then move away from the place of bathing and if you did not wash the feet when performing Wudu, wash them now.

b) Immediately after having taken a bath, one should wear his clothes.

- c) To bath naked in a careful hidden place (where no-one can see) is allowed. It is very important that women take extra precaution in this.
- d) To take ■ bath having the thighs and the knees open ■ front of other people, or to take ■ bath wearing such thin and transparent clothes by which the body can be seen is strictly forbidden, in fact *Haram*².
- e) Aspects that make it obligatory for a person to take a bath:
 - a. The ejaculation of sperm from its place with lust.
 - b. To have a wet dream. Meaning nocturnal emission that is the releasing of sperm whilst sleeping.
 - c. The head of the penis to enter the vagina, whether it be with or without lust, with or without orgasm, the bathing would be obligatory on both.
 - d. To become clean from menstrual pause (period).
 - e. To become clean from blood after child birth (post natal bleeding).
 - f. To bathe on Fridays, Eid days, on the day of Arafah (9th Zil Hajj) or when wearing the Ihraam is *Sunnat*.

² The same ruling applies for all those who participate in sport activities in which the *awir* is shown to others, such as swimming or playing football. This is because wearing *dharto*, which ■ not cover the *awir* is *Haram*.

Chapter Three

کتاب الصلوة

The Book of Salāh

BOOK OF SALAAH

The Call to Prayer (Adhan) & the Iqamah

عن عائشة قالت سمعت رسول الله صلى الله عليه وسلم يقول: إن المؤمن إذا مات لم يمت حتى يبعث الله تعالى عليه ويصله بماء من الجنات فينزل به في الجنة.

التي هي - (مستطيل)

1. Hadat Amir Mu'awiyah **✎** reported: I heard the Messenger of Allah **✎** say, "The Mu'azizins will have the longest necks on the Day of Resurrection."

Commentary

Hadrat Shaykh 'Abd al-Faq 'Muhaddith-e-Delhi' states:

The "long necks" has been used as a metaphor to illustrate the fact that the Mu'azzin will have a superior rank and status on the Day of Judgement [Ash'ah al-Lam'at: Vol. 1 Pg. 312]

عن أبي بصير عن النبي صلى الله عليه وسلم أنه قال قال رجل يا رسول الله اني اريد ان اكون من الساجدين فقال يا ابن آدم انما اريد ان يكون الله تعالى عليك ويحكم من الدار حتى يخرج من بين يديك كمن يخرج من بين يدي الله

مَنْ الْكَايِسُ (الرَّحْمَنُ، ابْنُ حَاجِبٍ)

2. Hadrat Ibn 'Abbas ؓ reported that the Messenger of Allah ﷺ has said, "Whoever pronounces the call to prayer for seven years seeking to please Allah, freedom from Hell is recorded for him."

[illegible]

لَقَدْ كُنَّا عَلَىٰ سُرْبٍ - (الرمل مدي)

3. Hadrat Jabir ibn 'Abdullah ؓ reports that the Messenger of Allah ﷺ said to Hadrat Bilal ؓ: "When you pronounce the Adhan make the pronouncement in a slow manner and when you pronounce the Iqamah proceed quickly. Leave between your Adhan and Iqamah enough time in which one who is eating can finish doing so and one who is drinking can have his drink, and the one who needs to relieve himself may do so, and do not get up (for saying the Iqamah) till you see me (ready for prayer)."

[illegible]

(الحمد لله)

4. Hadrat 'Aqamrah ibn Abi Waqqas ؓ reported: I was sat with Hadrat Mu'awiyah ؓ when his Mu'azzin called the Adhan, and Hadrat Mu'awiyah ؓ repeated the Mu'azzin's words, but when he said: *حي على الصلاة* "Come to Prayer", he said, *لا حول ولا قوة الا بالله العلي العظيم* "There is no might and power except in Allah," and when he said, *حي على الفلاح* "Come to Salvation," he said, *لا حول ولا قوة الا بالله العلي العظيم* "There is no might and power except in Allah the High, the Mighty." After that, he repeated the Mu'azzin's words, and then said, "I heard the Messenger of Allah ؐ say that."

Notes

- a) The Adhan should be called outside the Prayer Hall (Masjid) or in a Mihranah (place made especially for calling the Adhan). It is Makruh to pray the adhan inside the Masjid, whether it is for the 5 daily prayers or for the Khatbah (sermon) delivered for the Friday prayer, both have the same rule. {Alamgir, Fath al-Qadir, al-Bahr al-Raiq, Tahawi and so on}.

- b) The *adhnan* is *Makruh* when it is said by a small child who does not understand, a person who is in the state in which bathing is compulsory on him (*junub*) or a *Fasiq*, even though he may be an 'Alim [scholar]. Hence, this *adhnan* shall be repeated. [al-Durr al-Mukhtar Pg.56, Bahar-e-Shari'at]

- c) it is Mustahab to kiss one's thumbs and then to rub them on one's eyes upon hearing the blessed name of the Holy Prophet Muhammad ﷺ.

It has been stated in at-Tahawi (commentary on Maraqi al-Falah) [Pg. 122] and Radd al-Muhhtar [Vol. 1 Pg. 279]:

It is Mustahab that when one hears the words **أشهد أن لا إله إلا الله وأشهد أن محمداً رسول الله** "Ashadu anna Muhammadan Rasu'lillah", for the first time, he says **الحمد لله الذي أرسل فينا رسولاً** "May Allah send blessings upon you O Messenger of Allah ﷺ." On hearing these words the second time, one should say **الحمد لله الذي أرسل فينا رسولاً** "Qur'atun 'ayni bika ya Rasu'llah." ("My eyes have found coolness because of you, O Messenger of Allah ﷺ") and then say **الحمد لله الذي أرسل فينا رسولاً** "Madr'ni Bis-Sam'a un al-Basr" ("O Allah! Grant us benefit from our listening and our vision."). This should be said, after placing the thumbs upon the eyes. The Holy Prophet ﷺ shall take the person who does so, with the Prophet's ﷺ own means of convergence, to Paradise. This has been also stated in Kanz al-'Ibad, and in Jam'i al-Rumuz by Allamah Qahsistani and also in al-Fatawa al-Saifiyyah.

[For a detailed discourse on this topic, please refer to "Muniri al-'Ayn fi Tazhi al-Mithaminiyya" (1301 A.H.) by Imam Ahmad Raza Khan]

- d) It is also permissible, in fact Mustahab to say the *Tahtzeeb*, in between the Adhan and the Iqamah. The scholars have stated that this is permissible for every prayer with the exception of the Sunset Prayer (Maghrib).

This has been stated in Fatawa-e-'Alamgiri [Vol. 1 Pg. 53], Maraqi al-Falah (commentary of Nur al-Iddah), Mirqat (commentary of Mishkat) [Vol. 1 Pg. 418], al-Durr al-Mukhtar [Pg. 56]:

²⁹ This *tahtzeeb* can be read in Fatawa-e-Raza'iyah (Vol. 5 Pgs. 429-430). It has also been translated into Arabic by Marqas Mazharul Islam al-Azhari, and endorsed by introductory comments from three great leaders of the famous al-Azhar University - Cairo.

³⁰ To repeatedly make the Muslims aware as regards to the Prayer after the Adhan by saying any words which are used in those towns or cities is called *Tahtzeeb*. This can be done on a general basis such as to say, "As-salatu was-Salamah 'alaysa Ya Rasulallah" [salat], or to use any other specific method, such as to say to a person that the Adhan has been called, or the Jama'at (congregation) is about to commence, or the Imam has arrived, or to say any word or do any action by which one can make the other person aware about the prayer after the Adhan has been called is *Tahtzeeb*. All these methods are permissible. [Fatawa-e-Raza'iyah - Vol. 5 Pg. 361]

To say "as-Salamatu was-Salamah 'alaysa Ya Rasulallah ﷺ" was introduced in the blessed month of Rabi' al-Akhir - 781 A.H. This is an excellent innovation.

- e) It is Makruh for a person who has come at the time of the Iqamah, to stand and wait for the congregation. In fact, one should sit down, and stand up when the Mukabbir reaches "Hayya 'alas-Salah, Hayya 'alas-Salah." [Fatawa-e-'Alamgiri Vol. 1 Pg. 53, Radd al-Muhhtar Vol. 1 Pg. 380]

- f) Those who are present at the time of when the takbir (iqamah) is being called, then they should stay sat (or sit down if they are standing). It is only when the Mukabbir reaches "Hayya 'alas-Salah, Hayya 'alas-Salah", that they should stand up. The same rule applies to the Imam (Leader of the congregation).

It has been stated in Fatawa-e-'Alamgiri:

According to the three Imams (Imam Abu Hanifa, Imam Abu Yusuf and Imam Muhammad al-Shaybani) the Imam and the people should stand up at the time of when the Mukabbir says: "Hayya ala'l-Falah" and this is sound. [Vol. 1 Pg. 53]

In Sharh al-Waqaya it has been stated:

"The Imam and the people stand up at the time when the Mukabbir says: 'Hayya 'ala al-Salah.'" [Vol. 1 Pg. 136]

In Mirqat al-Mafatih it has been stated:

Our Imams (Abu Hanifa, Abu Yusuf and Muhammad ibn al-Hasan) have all stated that both the Imam (of the congregation) and the people (muqtadis) should stand when "Hayya 'alas-Salah" is pronounced [Vol. 1 Pg. 419]

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Delhi" states:

The Fugaha (jurists) have stated that it is the rule that one should stand when "Hayya 'alas-Salah" is being called. [Ash'ah al-Lam'at - Vol. 1 Pg. 321]

g) The Adhan besides being called before the commencement ■ the five daily prayers, can also be given at the following times and places

1. At the side of a grave.
 2. In the ears of a newborn child.
 3. When fire escalates (as the Adhan shall extinguish it ■ narrated in a Hadith transmitted by Abu Ya'ia on the authority of Hadrat Abu Hurairah ☞).
 4. When a war commences.
 5. When the Jinn cause mischief.
 6. In front of such an animal or ■ person who has immoral character (behaves inappropriately).
 7. For a traveller who has lost his way.
 8. In the ears of the one who has got anger.
 9. In the ears of the one who feels depressed or disheartened.
 10. In the ears of the one who suffers from epilepsy or has an epileptic fit.
 11. Behind the one who is going on a journey.
- [Radd al-Muhhtar. This has also been cited in "Ja'al-Fiq" by Hadrat Mufti Ahmed Yar Khan Na'imī Pgs. 312-313. Published by: Zia-ul-Qur'an Publications - Lahore - Pakistan]

h) Calling the Adhan at the side of the grave, when the deceased has been buried is also Mustahab (act of reward). To state that such an Adhan is *shirk*, *bid'ah* (innovation) is baseless and erroneous. The great Muhaddith and Faqih Imam Ahmad Raza Khan has mentioned more than fifteen proofs which indicate that such ■ act is favourable. Below, we cite a few of these proofs:

1. It has been reported that when the deceased is lowered into the grave, and the *Munkar* and *Nakir* (two angels) come ■ question him, even at such a time the Satan tries to whisper his evil into the deceased in order to misguide or even make him commit infidelity. Imam al-Tirmidhi to Muhammad ibn 'Ali has mentioned in his Nawadir al-Uslul a report from the great Imam Suyyan al-Thawri ☞ that

When the deceased is lowered into the grave and is asked the question, "Who is your Lord?" the Satan appears and points towards himself saying, "I am your Lord!" This is

why it has been commanded that people make supplications that the deceased remains steadfast (upon the correct doctrine) when being questioned ■ the grave. [pg. 323]

Imam Tirmidhi then states:

The Ahadith which further strengthen what has been stated (by Imam Suyyan) are those in which it has been reported that the Messenger of Allah used to supplicate when the deceased was buried in the grave that, "O Allah! Protect him from (the evil of) Satan." If Satan would not intervene even when one is in the grave, then why would the Messenger of Allah make such ■ supplication? [pg. 323]

It has further been mentioned in sound authentic Ahadith that the Satan vanishes when the Adhan is called:

It has been reported by Imam Bukhari and Imam Muslim in their Sahih, on the authority of Hadrat Abu Hurairah ☞ that the Messenger of Allah ☞ said, "When the *Mu'azzin* calls the *Adhan* the Satan runs breathing wind and leaving his back turned."

The Hadith reported on the authority of Hadrat Jabr ☞ states that the Satan runs away the distance of thirty-six miles away upon hearing the words of the Adhan being called.

Furthermore, in the other Ahadith it has been stated that when the Satan causes mischief (whispers evil) then one should call the Adhan, as the Satan shall immediately vanish. [al-Mu'jam al-Awsat Taharani]

[Refer to Imam Ahmad Raza Khan's *risala*: "*Nasim al-Salam fi amwal Adhuna yuhawwilihi Wado'*".]

2. When the great Companion, Hadrat Sa'd ibn Mu'adh ☞ was laid to rest in his grave and his grave was aligned and adjusted, the Messenger of Allah ☞ started to recite "*SubhanAllah, SubhanAllah*" for a long period of time. So, the Companions also started to recite with the Messenger of Allah ☞. Then, the Messenger of Allah ☞ started to recite "*Allahu Akbar, Allahu Akbar*", and the Companions also started to recite with the Messenger of Allah ☞. Thereafter, the Companions asked, "O Messenger

of Allah ﷻ! What was the purpose of rectifying *Suḥufu'llah* first, then *Allaḥu Akbar*? The Messenger of Allah ﷺ replied: "The grave of this pious man became compressed on him, until Allah removed him from the difficulty that he was in; and his grave became wider for him." [Narrated by Imām Ahmad, Tabarant and Bayhaqī on the authority of Ḥadrat Jabir ibn 'Abdullah ﷺ].

'Allama Tibi has stated in his commentary of Mishkat that The meaning of the Hadith is that I and you continued to recite 'Allahu Akbar' and 'SubhanAllah' until Allah relieved him of his difficulty. [Mirqat Vol. 1 Pg. 211]

It is proven from this Hadith that the Messenger of Allah ﷺ repeated the words *Allahu Akbar* to give ease and comfort to the deceased after he was buried in his grave. These are the same words that are repeated six times in the A'dhan, thus being exactly as accords the Sunnah. Moreover, the A'dhan consists of other blessed words in addition to *Allihu Akbar*, and to say such additional words is neither causing harm, nor going against the Sunnah. In fact, to say these additional words (that are in the A'dhan) is beneficial. We can see this by the additions made by the great Companions to the Ta'dyah³¹.

These great Companions include the Commander of the Faithful Hadrat Umar ibn al-Khattab ؓ, his blessed son Hadrat 'Abdullah ؓ, Hadrat 'Abdullah ibn Mas'ud ؓ and Hadrat Imam Hasan ؓ. Furthermore, this is what our pious predecessors and Imams have preferred:

It has been stated in al-Hidayah ibn: One should not say less than the words, as these are the exact words that have been transmitted from the Messenger of Allah ﷺ. If one says more than these words then it is permissible as the intention is to praise Allah, and to express one's being the slave of Allah. Therefore, there is no prohibition from saying more than these words. [al-Hidayah – Vol. 1 Pg. 217]

For a detailed explanation on this topic, with all its proofs and evidences one can refer the Imam Ahmad Raza Khan's treatise: "*Idham al-Ajr fi Adhanni Qabr*" [also in *Falaq-e-Kazrawiyah* – Vol. 5 Pgs. 653-677]

²⁰ "L'abbaye d'Aldenham est l'abbaye, l'abbat ou le shérif de la Ke Lobbelle. Deux Haines sont N° deux l'abbé et son fils le shérif de la Ke".

Saath

[illegible]

يَسْخَرُ اللَّهُ مِنْكُمْ الْكَلْبَاءُ - (البخاري، مسلم)

1. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has stated, "If there was a river at the door of anyone of you and he took a bath in it five times a day would you notice any dirt on him?" They said, "Not a trace of dirt would be left." The Holy Prophet ﷺ added, "That is the example of the five prayers with which Allah removes all the sins because of these prayers."

[illegible]

2. Hadrat Abu Dhar ؓ reported that the Holy Prophet ﷺ went out in the season of winter when the leaves were falling. He took two branches of a tree whose leaves began to fall. He then said, "O Abu Dhar". He said, "At your service, O Messenger of Allah ﷺ." The Messenger of Allah ﷺ said, "For a Muslim who establishes prayer sincerely for the Pleasure of Allah, his sins leave him as these leaves fall from this tree."

عن علي بن عبيد الله قال: سمعت رسول الله صلى الله عليه وسلم يقول: من شرب الماء وضوء الوجه هكذا بطلت الأيملون ومن شرب الماء الكحل في هكذا بطلت الأيملون (ابن ماجه)

3. **Hadrat Salmaan** ؓ reported: I heard the Messenger of Allah ؐ say, "The one who goes out early to Fajr (morning) prayer goes out with the standard (flag) of Faith, but the one who goes out early to the market (without having performed the Fajr prayer) goes out with the standard of Iblis."

عن جده الطاهر عليه السلام حين انصرف على الله تعالى بكى وندب الله وذكر الله الا ان ابى ان يفتل. بل على ان يفتل
على الله تعالى ان لا يكون له من بعد الموت ولا في الدنيا ولا في الآخرة ولا في الآخرة ولا في الآخرة ولا في الآخرة
فكأنه لا يفتل الا في الدنيا والآخرة ولا في الآخرة ولا في الآخرة ولا في الآخرة ولا في الآخرة ولا في الآخرة
(اصحاح الناصي، القبطي)

4. Haclat 'Abdullah ibn 'Amm ibn al-'As * reported that the Holy Prophet * mentioned prayer one day saying, "whoever keeps to it, it will be Light, Evidence and Salvation for him on the Day of Resurrection; but if one does not establish prayer, it will not be Light, Evidence, nor Salvation for him; and on the Day of Resurrection he will be associated with Qarnu, Fir'aun, Haman, and Ubayy ibn Khalf (the greatest infidels)."

عن علي بن ابي طالب رضي الله عنه قال: يا علي! ابلغ لأمر جرحه، انه لا يزال است وجناحه إذا
عكسرت ذراعه، فمما رواه عنه في (الترغيب)

5. Hadrat 'Ali ؑ reported that the Holy Prophet ﷺ has said: "O Ali! There are three things which you must not postpone: prayer when its time comes, ■ funeral when it is ready for burial and the marriage of a widow when you find a match for her."

من الذين قالوا قل الله صمد لا اله الا هو عليه وسع كرسيه يعلم الغيب ما لا ينصرون الا به وحده لا اله الا هو له الاسماء العظيمة (صمد)

6. Hadrat Aanas ؓ reported that the Messenger of Allah ﷺ has said, "This is how a hypocrite prays: he sits watching the sun and when it becomes yellow²² and is between the horns of the Satan, he rises and prays four rak'ats quickly, mentioning Allah seldom during them."

■ ■ ■ when the Mazarin time, which is approximately 20 minutes before sunset, enters he starts ■ ■ ■ pray. Therefore, to delay the "last prayer to such a time that one can easily fix his gaze at the sun (approx. 20 minutes before sunset) is an act of great sin.

عن عمرو بن قيس عن جده قال قال رسول الله صلى الله عليه وسلم من كان له دين يريد أن يسير بين يدي ربه فليصنع مثل ما فعل داود وعيسى عليهما السلام

(ابن ماجه)

7. Hadrat 'Amr ibn Shu'aib ؓ reported from his father who said that his grandfather informed him that the Messenger of Allah ؐ has said, "Command your children to observe prayer when they are seven years old, and strike them for (not observing) it when they are ten years old, and do not let (boys and girls) sleep together."

Notes

- a) It is necessary that when one is praying in a low tone, that the voice should be at such a level that the reciter can hear it. If one performed the *qir'at* (recitation) in such a low tone, that even the person himself could not hear, then his prayer is invalid. [Fatawa-e-'Alamgiri Vol. 1 Pg. 65, Bahar-e-Shari'at - Vol. 3 Pg. 277]

- b) It is a condition (*shart*) for sijdah that one toe [of the feet] is placed firmly on the ground.

- c) It is **Wajib** to place **three** toes of both feet firmly on the ground. Hence, if a person performed **sajdah** (prostrated) in such a manner that both his feet were lifted [not touching firmly on the ground], then the prayer is invalid.

[Bahar-e-Shariat – Vol. 3 Pg. 279 and Fatwa-e-Razviyah – Vol. 1 Pg. 556, Ash'iah al-Lam'at Vol. 1 Pg. 394, al-Durr al-Mukhtar Pg. 62, Radd al-Muhtar Vol. 1 Pg. 313 and page 351, and it has also been stated in Kanz al-Daq'iq and its commentary Bahr al-Ra'iq Vol. 1 Pg. 321.]

- d) Many women carelessly and without any valid reason, pray the Salaah sitting down, whether it is ■ Fard or Wajib. Their namaaz does not count, because like men, it is also compulsory on women to stand up and pray the Fard salaah. If for old age or for an illness, one becomes weak, but can stand up with the help of a staff, or a servant or even leaning on a wall, then it is Fard that he/she prays standing up, to the extent that even if he/she can stand up for even a very short time, such as only the time it takes to say

"*Allahu-Akbar*", then it is Fard that one stands up however much she can, and then, sit down (for = valid reason in the light of the Islamic Law (Shar'ah).

[Bahar-e-Shari'at - Vol.3 Pg. 377, and also in Fatawa-e-Razviyyah - Vol. 3 Pg. 32 with reference of Tanwir al-Absar and al-Durr al-Mukhtar]

e) Nowadays, even men, upon having a very minor pain, sit down and pray their Salaah³, despite the fact that they somewhat have the strength to remain hear and there and have conversations standing up for hours on end! Their Salaah is invalid, as Qiyam (to stand up) is Fard.

f) If a woman wore such a thin, transparent shawl by which the hair could easily be seen, then the Salaah is invalid; unless a strong piece of cloth is placed on top so that the colour of the hair does not become apparent to others. [Bahar-e-Shari'at - Vol. 3 Pg. 251 and also in Fatawa-e-'Alamgiri Vol. 1 Pg. 54]

The Tarawih Prayers

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم من قرأ فاتحة الكتاب في ركعة من ركعاته لم يزل الله عز وجل يرفع له بها قدره حتى يقرأ بها آخرها

تلك من النية (مسند)

1. Hadrat Abu Hurairah رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم has said, "...whoever prays during the night in Ramadan sincerely; seeking his reward from Allah, his former sins are forgiven."

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم من قرأ فاتحة الكتاب في ركعة من ركعاته لم يزل الله عز وجل يرفع له بها قدره حتى يقرأ بها آخرها

2. Hadrat Sa'ib ibn Yazid رضي الله عنه has stated that, "We, (the Companions of the Beloved Prophetﷺ), used to pray twenty rak'ats Tarawih prayer and the Witr salaah in the era of the Caliph 'Umar ibn al-Khattab."

³ Fard, Wajib and Sunnah-e-Mu'akkadah.

Commentary

It has been stated in Mirqat al-Mafatih: The chain of narration of this Hadith is good (Sahih), [Vol. 2 Pg. 175]

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم من قرأ فاتحة الكتاب في ركعة من ركعاته لم يزل الله عز وجل يرفع له بها قدره حتى يقرأ بها آخرها

3. Hadrat Yazid ibn Ruman رضي الله عنه reports that during the time of Hadrat 'Umar ibn al-Khattab رضي الله عنه, people used to pray twenty-three Rak'ats during Ramadan (20 rak'ats for Tarawih prayer and 3 rak'ats for witr.)

Notes

a) The consensus of the Companions on the twenty Rak'ats for the Tarawih prayers:

Malik al-'Ulama Hadrat 'Allama 'Ala al-Din Abubakar ibn Mas'ud al-Kasari states:

It has been narrated that Hadrat 'Umar al-Farūq رضي الله عنه assembled all the Companions in the month of Ramadan to perform Tarawih behind Hadrat Ubayy ibn Ka'b رضي الله عنه. Hadrat Ubayy ibn Ka'b رضي الله عنه led them in the Tarawih prayer performing twenty (20) Rak'ats every night. No one from them ever refused or disapproved of this. Thus, the ijma' (consensus) of all the Companions was on performing twenty rak'ats for the Tarawih prayer. [Bada'i al-Sana'i - Vol. 1 Pg. 288]

Imam Badr al-Din al-'Aini states in his renowned commentary on Sahih al-Bukhari entitled, "Umdatul Qari":

'Allama ibn 'Abd al-Barr has stated that it is the ruling of the majority of the scholars that tarawih is twenty Rak'ats. The scholars and jurists of Kufa, Imam al-Shafi'i رضي الله عنه and the majority of the Fuqaha have stated this, and this is the sound opinion as transmitted from Hadrat Ubayy ibn Ka'b رضي الله عنه that no Companion had a difference of opinion in it. [Umdatul Qari - Vol. 5 Pg. 355]

Shaykh al-Islām Imām al-Hafiz Ibn Hajar al-'Asqalani states:

It is the Ijma' of the Companions upon the fact that the Tarawih prayers consist of twenty rak'ats.

It has been stated in Maraqiy al-Falah the commentary of Nur al-Idah that: *Tarawih is twenty rak'ats, ■ the Ijma' of the Companions is upon this.*

'Allama 'Abd al-Hayy Faranji Mahalli states: *It has been proven that the Companions used to perform tarawih twenty rak'ats in the blessed eras of Hadrat Umar, Hadrat Uthman, Hadrat 'Ali & and all those who came after them. Such reports have been transmitted by Imām Malik, Ibn Sa'd, Imām Baihaqi and others. [Umdah al-Ri'ayah hashiyah Sharh al-Waqayah - Vol. 1 Pg. 173]*

Imām Mulla 'Ali al-Qari states: *The Companions all agree (it is their consensus) upon the fact that Tarawih ■ twenty rak'ats. [Mirqat al-Mafatih - Vol. 2 Pg. 175]*

- b) Twenty rak'ats for the Tarawih prayer is the ruling of the majority, and upon this is the common practice: Imām Tirmidhi states: *The majority of the scholars practice what has been transmitted from Hadrat 'Umar Faruq &, Hadrat 'Ali & and the other Companions that Tarawih is twenty rak'ats. Imām Suyyan al-Thawri &, Imām 'Abdullah ibn Mubarak & and Imām al-Shafi'i & have stated the same (that Tarawih is twenty rak'ats). Imām Shafi'i & has stated, 'We have found the residents of our city Makkah al-Mukarramah performing twenty rak'ats for the Tarawih prayer.' [Tirmidhi - Chapter on worshipping the nights of Ramadan - Pg. 99]*

Imām Mulla 'Ali al-Qari has stated: *It is the conformity of all the Musalims upon the twenty rak'ats for Tarawih. This is because Imām Baihaqi narrates ■ with a sound chain of transmission that in the blessed eras of Hadrat Umar, Hadrat Uthman and Hadrat Ali &, the Companions and all those who followed them (Tab'iun) performed twenty rak'ats for the Tarawih prayer. [Babu Fath al-Inayah Sharh al-Nuqayah]*

It has been stated in the commentary of Tahawi on Maraqiy al-Falah that: *By the continuous practice of Hadrat Abu Bakr al-Siddiq & and the other Rightly-Guided Caliphs, it has been proven that Tarawih is twenty rak'ats. [Pg. 224]*

Imām Ibn 'Abidin al-Sharni states: *Tarawih is twenty rak'ats; this is the ruling of the majority of the scholars and the common practice of all Muslims from east till west. [Radd al-Muhtar - Vol. 1 Pg. 195]*

Shaykh Zain al-Din ibn Nujaim al-Misri states: *Twenty rak'ats Tarawih is the ruling of the majority of the scholars. This is because it has been reported in the Muwatta of Imām Malik on the authority of Hadrat Yazid ibn Ruman & that in the blessed era of Hadrat Umar al-Faruq & the Companions used to perform twenty-three rak'ats (twenty rak'ats for Tarawih and three rak'ats for the Witr). [al-Bahr al-Rai'iq - Vol. 2 Pg. 66]*

It has been stated in al-'Inayah the commentary of al-Hidayah that: *Until the beginning of the Khilafah (reign) of Hadrat Umar al-Faruq &, the Companions used to perform the Tarawih individually. Thereafter, Hadrat Umar & stated that, "I find it better to assemble all the Companions (to perform the Tarawih) behind one Imām." Thus, he assembled all the Companions to perform the Tarawih with congregation behind Hadrat Ubayy ibn Ka'b &. Hadrat Ubayy & led them in the Tarawih performing five sets of four-rak'ats (tarawih) i.e. performed twenty rak'ats.*

In al-Kifayah it states: *Tarawih is twenty rak'ats in total. This is our (Hanafi) ruling and that of the school of Imām al-Shafi'i.*

In Bada'i al-Sana'i it has been stated: *The number of rak'ats for the Tarawih prayer is twenty; five taraweha with one Salām; every two salāms ■ a tarawihā (i.e. one salām made after every 2 rak'ats. Therefore, two salāms means after four rak'ats). This is the ruling of the scholars in general. [Vol. 1 Pg. 288]*

Imām al-Ghazzali states: *Tarawih is twenty rak'ats. [Ihya' Ulum al-Din - Vol. 1 Pg. 201]*

In Shath al-Waqaya it has been stated: *Twenty rak'ats for the Tarawih is the Sunnah. [Vol. 1 Pg. 175]*

In Fatawa-e-'Alamgiri (also known as "al-Fatawa al-Hindiyyah") it states: *Tarawih consists of five Taraweha; each taraweha is four rak'ats with two salāms (made at the end of two rak'ats). This has also been stated in al-Sirajiyah. [Vol. 1 Pg. 108]*

The erudite Grosic of the Indian subcontinent, Shah Waliyullah Mubaddih-e-Delhi states: *The number of rak'ats for the Tarawih is twenty* [Hujjatalah Baligha - Vol. 2 Pg. 18]

- c) Wisdom behind twenty rak'ats for Tarawih: The wisdom behind it is that in total there are twenty Fard and Wajib rak'ats throughout the day and night; 17 rak'ats are Fard and 3 rak'ats are Wajib. Tarawih is twenty Rak'ats so that in the month of Ramadan the status of these twenty rak'ats' Fard and Wajib are elevated and so that the Tarawih prayer takes these twenty rak'ats to perfection. [al-Bahr al-Ra'iq Vol. 2 Pg. 67, Tahtawi commentary on Maraqiy al-Falah, Radd al-Muhtar Vol. 1 Pg. 495, al-Nahr al-Faiql]

Reciting Behind the Imam

عن ابن عباس رضي الله عنهما قال لا قنوت في الركعة الأولى - (مسلم)

1. Hadrat 'Ata ibn Yasar ؓ reports that he asked Hadrat Zaid ibn Thabit ؓ about reciting behind the Imam. He stated, "There is no recitation behind the Imam, in any Salaah whatsoever." (Whether it is a prayer in which the Imam recites aloud or silently)

عن أبي موسى الأشعري قال قال رسول الله صلى الله عليه وسلم إذا عجزت عن القراءة فكن منكم

كأنه لا يقرأ - (مسلم)

2. Hadrat Abu Musa al-Ash'ari ؓ reports that the Messenger of Allah ؐ said, "When you perform your salaah (prayer) make your rows straight and one of you should be the Imam (lead the congregation in prayer). Recite the takbir when he says it and when he recites you should remain silent."

عن جابر بن عبد الله قال قال رسول الله صلى الله عليه وسلم من خلف الإمام فليقرأ

الإمام له قراءة (قال محمد بن ميمون وابن المصنف هذا الإسناد صحيح على شرط الشيخين) -

(الموطأ للإمام محمد)

3. Hadrat Jابر ibn 'Abdullah ؓ reports that the Messenger of Allah ؐ has said, "When one prays behind an Imam, then his (Imam's) recitation is the recitation of the one praying behind him."

[Muhammad ibn Munir and Imam ibn al-Humam have stated that this chain of narration is authentic upon the condition of the Imams Bukhari and Muslim]

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم لا قنوت في الركعة الأولى - (مسلم)

4. Hadrat 'Abdullah ibn 'Umar ؓ states that For the one who prays behind the Imam, the recitation of the Imam is sufficient on his behalf.

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم إذا قرأ الإمام فليقرأ معه - (مسلم)

وفي رواية مسلم: فقال لا يقرأ بكسر، فكيف يكسر؟ قال: لا يقرأ بكسر ولا قنوت في الركعة الأولى -

5. Hadrat Abu Hurairah ؓ reports that the Messenger of Allah ؐ has stated that "The Imam is appointed (to lead the congregation in prayer) so that those praying behind him follow him; so when he (the Imam) recites, remain silent."

It has been stated ■ the commentary of the Sahih of Imam Muslim that Hadrat Abubakar al-Siddiq ؓ asked Hadrat Sulaiman ؓ concerning the authenticity of the Hadith narrated by Hadrat Abu Hurairah ؓ (the Hadith which states that when the Imam recites, you (people in a congregation, who are performing their prayer behind an Imam) should remain silent). So, Hadrat Sulaiman said ؓ, "It is a sound Hadith." [Vol. 1 Pg. 175]

Notes

The author of the famous book on Hamañ fiqh, "al-Hidayah" has died the unanimity of the blessed Companions of the Holy Prophet ﷺ on not reciting anything behind the Imam.

It states in al-Hidayah: The *muqaddi* (one praying behind an Imam) shall not rectify (anything) behind the Imam. Upon this is the consensus of the Sahaba. [Vol. 1 Pg. 86]

In al-'Iṣṭayāh, the commentary of al-Hidayah it states: The "consensus of the Companions" as stated in al-Hidayah means the unanimity of most of the Companions. This consensus and unanimity of the Companions is because of the fact that preventing the *mujtahid* from reciting anything behind the Imam has been narrated from more than 80 Companions of the Messenger of Allah ﷺ.

Inam Sha'bi states that, "I met 70 Companions who had taken part in the Battle of Badr. They all presented the Mujahidi from reciting behind the Imam." Some have stated that "consensus of the Companions" means the unanimity of the Mujahideen from the Companions.

Furthermore, Hadrat 'Abdullah ؑ states that my father, Hadrat Zaid Ibn Aslam ؑ has said that amongst the Companions of the Holy Prophet ﷺ, ten of them strictly prevented people from praying behind the Imam; they are:

- a. Hadrat Abubakar as-Siddiq,
- b. Hadrat 'Umar ibn al-Khattab,
- c. Hadrat 'Uthman ibn al-'Affan,
- d. Hadrat 'Ali ibn Abi Talib,
- e. Hadrat 'Abd al-Rahman ibn 'Awf,
- f. Hadrat Sa'd ibn Abi Waqqas,
- g. Hadrat 'Abdullah ibn Mas'ud,
- h. Hadrat Zaid ibn Thabit,
- i. Hadrat 'Abdullah ibn 'Umar,
- j. and Hadrat 'Abdullah ibn al-'Abbas

(May Allah, the Almighty be pleased with them all...Ameen)

It has been stated in al-Kifayah: It has been reported from 80 great Companions of the Holy Prophet ﷺ, who used to prevent the mukhtafi from praying behind the Imam. Amongst these were: Hadrat 'Ali al-Murtaza, Hadrat 'Abdullah ibn 'Abbas, Hadrat 'Abdullah ibn Umar and Hadrat 'Abdullah ibn Mas'ud &c.

It has also been said that the person praying behind the Imam (safely) shall not recite Surah al-Fatiha or any other Surah. If someone did so, then they have done one act which is Makruh-e-Tahrimi (strongly disliked). [Page-75]

Rating "Amen" Silently

عن أبي هريرة عن أبي قلزبة عن أبي الدرداء عن النبي صلى الله عليه وسلم قال: «الغنى بالله غنى، والغنى بالغير فقر» (صحيح مسلم)

قال ابن القيم رحمه الله: «يعني الغنى بغير الله ما لا يغني عن الله، والغنى بالله ما لا يغني عن الله» (صحيح ابن القيم)

قال ابن القيم رحمه الله: «الغنى بالله غنى، والغنى بالغير فقر» (صحيح ابن القيم)

قال ابن القيم رحمه الله: «الغنى بالله غنى، والغنى بالغير فقر» (صحيح ابن القيم)

1. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has stated, "Say *Ameen*" when the Imam says it, because if anyone's utterance of *Ameen* synchronises with that of the angels, his past sins will be forgiven." [Bukhari and Muslim]

In a version the Beloved Prophet ﷺ said, "When the Imam says, *يا أيها الناس* 'O people', not of those whom You are angry nor of those who go astray', say, 'Ameen', because if anyone's 'Ameen' synchronises with that of the Angels his past sins will be forgiven." [This is Bukhari's wording, and Muslim has something similar.]

37 The Arabic can be pronounced in three ways: 1) extending the *madd* on the ■ *Amreen*, 2) shortening the *madd* on the *alf*, *Amreen*, 3) *hield* – pronouncing the *alf* *m* as the sound of *Yo*, when extending it. If one extended the *madd* ■ the *alf*, but also recited the *metem* with a *shadda*, *Amreen*, or did not pronounce the *Yo*; *Amn*, then pronouncing *m* in such a manner is permissible, but it is against the Sunnah. However, if one pronounced a *metem* with a *shadda* as well as extending the *madd* on ■ *alf* but ■ not pronounce the *Yo*, *Amreen*, or one did not extend the *madd* on the *alf* but pronounced *metem* with a *shadda*, *Amn*, or did not extend the *madd* on the *alf* and also did not pronounce the *Yo*; *Amn*, then in all these circumstances *Salaah* is invalidated. [al-Durr al-Mukhtar – Pg. 69, and Bahar-e-Shari’at – Vol. 1 Chapter 3 Pg. 66]

Notes

From this Hadith, we understand that:

a) The Muqtaadi, who performs his Salaah behind an Imam, will not recite Surah al-Fatiha. If there was a command for the Muqtaadi to recite Surah al-Fatiha, then the Holy Prophet ﷺ would have stated: "When you say, *الحمد لله*, then you say, 'Ameen'. " Hence, to recite Surah al-Fatiha is only for the Imam.

b) One should recite "Ameen" silently, as the angels also say it silently. This is why we can not hear the angels say it. Hence, to say "Ameen" aloud is against the way of how the angels say "Ameen".

In Kanz al-Daqa'iq and al-Bahr al-Ra'iq it has been stated: *The Imam and the Muqtaadi, both shall say Ameen silently.* [Vol. 1 Pg. 313]

In al-Durr al-Mukhtar it has been stated: *The Imam will say "Ameen" silently, just as the Muqtaadi and the person praying on their own (Mufarid) shall also recite it silently.* [Pg. 68]

Raising the Hands in Salaah

عن علي بن أبي طالب قال: قال رسول الله صلى الله عليه وسلم: *لا يركع رجل ركعة إلا يرفع يديه في كل ركعة*
يرفع يديه في كل ركعة - قال أبو حمزة: حديث ابن مسعود حديث حسن وبه يقول غير واحد من أهل
 الحديث (المصنف) (الترمذي)

1. Hadrat 'Alqamah & reported: Hadrat 'Abdullah ibn Mas'ud & told us: "Shall I not lead you in prayer in the way of the Messenger of Allah ﷺ? So, he prayed, raising his hands only once, along with the Takbeer at the beginning.

Imam al-Tirmidhi has stated that this Hadith is *hasan* (fair) and many of the erudite Companions and their righteous successors (Tabi'un) have stated and followed this (that with the exception of the beginning of the prayer, nowhere else shall the hands be raised)

عن الإمام ابن عازب قال: كانت النبي صلى الله عليه وسلم لا يركع إلا يرفع يديه على
 يمينه أو يساره أو يرفعهما فوق رأسه في الركعة الأولى والركعة الثانية (المصنف)

2. Hadrat al-Bara' ibn 'Azib & reported that when the Holy Prophet ﷺ used to perform Takbeer for the opening of salah, he lifted both his hands so much that the two thumbs would reach both the ear lobes. Then the Holy Prophet ﷺ would not lift his hand at any time until the completion of prayer.

عن أنس بن مالك قال: رفع النبي صلى الله عليه وسلم يديه في كل ركعة في كل ركعة في كل ركعة

(المصنف)

3. Hadrat Aswad reports that, "I saw Hadrat Umar ibn al-Khattab & both his hands during the first Takbeer (for the commencement of salah), then all the completion of prayer, he never raised them."

عن أنس بن مالك قال: علمت خلف ابن عمر كل ركعة يرفع يديه في كل ركعة في كل ركعة

(المصنف)

4. Hadrat Mujahid & states I prayed behind Hadrat ('Abdullah) ibn Umar &. He never lifted his hands except for the first Takbeer.

Notes

It is quite clear from the aforementioned Ahadith that the Holy Prophet ﷺ, Hadrat Umar ibn al-Khattab, Hadrat 'Abdullah ibn Mas'ud, Hadrat 'Abdullah ibn Umar &, and the elite scholars from the Companions and their successors (Tabi'un) raised their hands only for the opening of salah (Takbir-e-Tehrimah).

Until the completion of salaah, they did not lift the hands at any time in any position whatsoever.

In some narrations it has been stated that they used to lift their hands before and after the Ruku'. This was then later abrogated (mansukh), as is explained by Imam Badr ad-Din al-Ayni in his commentary on Sahih al-Bukhari.

He cites a Hadith on the authority of Hadrat 'Abdullah Ibn al-Zubair ؓ, that he saw a man lifting his hands before going into Ruku' and after Ruku', when standing up straight. Upon seeing this, he told the man not to do so, as this was an act which the Holy Prophet ؐ initially used to do. However, it was later abrogated (made mansukh).

Virtues, Benefits and Excellence of Sending Salutations (Durood) upon the Holy Prophet ؐ

عن ابن عباس قال قال رسول الله صلى الله تعالى عليه وسلم من صلى على نبي الله صلى الله تعالى عليه وسلم عشرين صلاة
وعلمت عند عشر حوائج وروى عنه عشر رزق يملكه - (الترمذي)

1. Hadrat Anas ؓ reported that the Messenger of Allah ؐ has said, "Whoever invokes a blessing (recites a durood) on me once, Allah grants him ten blessings, ten of his sins are forgiven and he is elevated ten ranks."

صلى الله على النبي الأبي وآله صلى الله عليه وسلم صلاة واحدة عافيت بها رسول الله

(الترمذي)

2. Hadrat Ibn Mas'ud ؓ reported that the Messenger of Allah ؐ has said, "The one who will be the nearest to me on the Day of Resurrection will be the one who invoked most blessings (recited the most durood) on me."

صلى الله على النبي الأبي وآله صلى الله عليه وسلم صلاة واحدة عافيت بها رسول الله

عن ابن عباس قال قال رسول الله صلى الله تعالى عليه وسلم من صلى على نبي الله صلى الله تعالى عليه وسلم عشرين صلاة
وعلمت عند عشر حوائج وروى عنه عشر رزق يملكه - (الترمذي)

3. Hadrat Ubayy Ibn Ka'b ؓ reported: I said, "O Messenger of Allah ؐ, I frequently invoke blessings on you so how much (of the time I spend for supplications) should I devote for invoking blessings on you?" He said: "As much as you wish." I said: "one forth?" He said, "Whatever you wish, but if you increase it, that will be better for you." I said: "one half?" He said, "Whatever you wish, but if you increase it that will be better for you." I said: "two thirds?" He said, "Whatever you wish, but if you increase it that will be better for you." I said: "I shall devote the whole of my time for supplications in invoking blessings on you." He said, "Then you will be freed from all worries (it shall suffice for all your problems) and your sins will be forgiven."

صلى الله على النبي الأبي وآله صلى الله عليه وسلم صلاة واحدة عافيت بها رسول الله

(الترمذي)

4. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ؐ has said, "May such a person be dishonoured; one who does not invoke a blessing (send durood) on me when I am (my name is) mentioned in his presence..."

صلى الله على النبي الأبي وآله صلى الله عليه وسلم صلاة واحدة عافيت بها رسول الله

عن علي بن قاتل قال: قال رسول الله صلى الله عليه وآله وسلم: «الذي على الأرض من أكرهت جنة فقل علي».

(الترمذي)

5. Hadrat 'Ali ؓ reported that the Messenger of Allah ﷺ has said, "In reality the miser is he in whose presence I am mentioned but (still) does not invoke a blessing on me."

عن علي بن أبي طالب قال: قال رسول الله صلى الله عليه وآله وسلم: «الذي على الأرض من أكرهت جنة فقل علي».

عن علي بن أبي طالب قال: قال رسول الله صلى الله عليه وآله وسلم: «الذي على الأرض من أكرهت جنة فقل علي».

6. Hadrat 'Umar ibn al-Khattab ؓ reported, "The supplication remains suspended between the heaven and the earth, none of it ascends till you invoke blessings (send durud) on your Prophet ﷺ."

عن علي بن أبي طالب قال: قال رسول الله صلى الله عليه وآله وسلم: «الذي على الأرض من أكرهت جنة فقل علي».

Notes

- a) Many people nowadays abbreviate the Blessed salutation upon the Holy Prophet صلى الله عليه وسلم 'Sallallahu 'alayhi wa Sallim' as 'S.A.W.' or 'S' (in English) or □ □ □ □ □ □ □ □ □ □ (in Urdu). This is strictly forbidden, in fact Haram. Furthermore, if this abbreviation was done with the intention of [May Allah Forbid] degrading the respect and status of the Holy Prophet ﷺ, then it is *kufr* and hence, one comes out of the folds of Islam.

- b) Also, instead of writing اللهم Rodhiyallahu Ta'ala 'anhum, ignorant people abbreviate it, writing "R.A." or "R" or ر , and so on. Again, this is strictly unlawful.

[Fatāwa-e-Itiqiyah – Imām Ahmad Raza Khan, Bahar-e-Shari'at, and Imām Ahmad Raza aur Radd-e-Bid'at-o-Munkarat – Pg. 304]

- c) Such a person whose name is Muhammad, Ahmad, Ali, Hasan, Husain and so on, it is forbidden to write 's.a.w' or 's' or 'a' after these names. This is because here, it is the person himself (whose name it is) who is being referred to. Therefore, what is the meaning of writing the durud here?

- d) A very blessed formula for invoking blessings (sending Durud):

عن علي بن أبي طالب قال: قال رسول الله صلى الله عليه وآله وسلم: «الذي على الأرض من أكرهت جنة فقل علي».

Sallallahu 'alan Nabiyihī Ummiyihī wa Anlīhi Sallallahu 'alayhi wa Sallama Salamahu wa Sallamahu 'alayha Ya RasoolAllah.

"Allah's peace be upon the Prophet who was not taught by anyone (except Allah) and upon his family. May Allah send peace and blessings upon him. Peace and blessings be upon you, O Messenger of Allah."

There are immense blessings and more than forty benefits for the one who recites this Durud Sharif.

A person who has sincere love for the Messenger of Allah ﷺ, who holds respect for the Messenger of Allah ﷺ more than the world and everything that is in it; who stays far away from the company of those who try and attempt to belittle, degrade or insult the Messenger of Allah ﷺ in whatever shape or form; who stays away from those who try to prevent the remembrance of the Messenger of Allah ﷺ; who has hatred and detestation against the enemies of the Messenger of Allah ﷺ (who are, in fact, the enemies of Allah, the Most Exalted). If such a person, who has in him all these qualities, recites this Durud Sharif with sincere love and devotion after the Friday (Jumu'ah) prayer, facing towards the blessed city of al-Madinah al-Munawwarah² and having his arms folded, he shall receive the following benefits, blessings and much more:

- Allah shall shower three thousand blessings on the person who recites this Durud.
- Allah shall send His salutations upon him two thousand times.

² In the UK, the direction of al-Madinah al-Munawwarah is slightly towards the left of the direction of the Qiblah.

- c. Five thousand good deeds shall be written in his Book of Deeds.
- d. Five thousand of his sins shall be wiped away.
- e. He shall be elevated five thousand ranks.
- f. The Messenger of Allah ﷺ shall shake hands with such a person on the Day of Reckoning.
- g. It will be written on the forehead of such a person, that he is not a hypocrite.
- h. It shall also be written on his forehead that he is freed from the fire of Hell.
- i. Allah Most High shall resurrect him amongst the Martyrs (Shuhada) on the Day of Resurrection.
- j. The wealth and prosperity of such a person shall flourish (increase).
- k. Such a person will have *barakah* (blessing) in his children, their children and their children.
- l. He shall overcome and be victorious over his enemies.
- m. One day he shall be blessed with seeing the Messenger of Allah ﷺ in his dream.
- n. He shall pass away from this world in the state of *Iman* (faith).
- o. The intercession (shafa'at) of the Messenger of Allah ﷺ shall be *Wajib* for him on the Day of Resurrection.
- p. Allah, the Most Affectionate, shall be pleased with him such that He shall never be displeased with him.
- q. Love for him shall be placed into people's hearts.

[al-Wazifah al-Karimah – Inam Ahmed Raza Khan – Pg. 21-23 – Maktaba-e-Nahawiyah – Lahore also cited in Hayat-e-A'lahazrat – Malik al-'Ulama 'Allama Zafaruddin al-Bihari – Vol. 3 Pgs. 46-47]

Jama'iah (Congregation) and its Excellence

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم عباد الله اجتمعوا فاني اقول ان الله يجمع بيني وبينكم

ورجف (البخاري، مسلم)

1. Hadrat Ibn 'Umar ؓ reported that the Messenger of Allah ﷺ has said, "Prayer in congregation is twenty-seven times more in reward than prayer offered individually."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم من صلى ركعتين قبل أن يركب فركبته يومئذ كأنه يركبها على راسه

والركب يومئذ ينزل من الجنة لا يركبها غيره (البخاري، مسلم)

2. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "There is no prayer which is more burdensome upon the hypocrites than the Night ('Isha) and the Morning (Fajr) prayer. If they know what blessing lies in these prayers, they will come to them even if they have to crawl to do so."

عن الحسن بن علي قال قال رسول الله صلى الله عليه وسلم من صلى الفجر في جماعة فكأنما قام على راسه

ومن صلى المغرب في جماعة فكأنما قام على راسه (مسلم)

3. Hadrat 'Uthman ؓ reported that the Messenger of Allah ﷺ has said, "Whoever plays the 'Isha (Night) prayer in company, it is as though he has remained standing in prayer half the night; and whoever plays the Fajr (Morning) prayer in congregation, it is as though he has played the whole of the night."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم من صلى الفجر في جماعة فكأنما قام على راسه

ومن صلى المغرب في جماعة فكأنما قام على راسه (مسلم)

4. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "By Him in whose Hand my soul is, I have thought about giving orders for wood to be collected. When it has been collected, I would give orders for prayer and have the Adhaan called for it. I would then order a man to lead the people and then I would proceed to those (who are not present at the prayer, as it says ■ a version) and burn their houses over them..."

عن أبي هريرة عن النبي صلى الله عليه وسلم قال: لو أني أعاني بالخير من النساء والرجال لركبته على راسه

لجعله وأمره بخير من غيرهم (البخاري، مسلم)

5. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "If there were no women or children in the houses (of those people who are not present in the mosques for prayer), then I would order the youngsters to burn everything which lies in these homes."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم ما من بيت في قرية ولا بيت في قرية
لا فيه امرأة ولا فيه ولد ولا فيه شيء من الثياب ولا فيه شيء من الخشب ولا فيه شيء من الحديد
ولا فيه شيء من النحاس ولا فيه شيء من الذهب ولا فيه شيء من الفضة ولا فيه شيء من
البرص ولا فيه شيء من الجذع ولا فيه شيء من الكلب ولا فيه شيء من الخنزير
(مسند أحمد: أبو هريرة)

6. Hadrat Abu al-Darda' ؓ reported that the Messenger of Allah ﷺ has said, "There are no three men in a village or in the desert among whom prayer (in a congregation/with Jama'ah) is not arranged, only but the Satan has got mastery over them. So observe prayer in congregation because the wolf eats only the straggling animal."

Notes

It is Wajib (compulsory) upon a sane, adolescent person, who has the ability to pray with congregation to do so. Without any valid excuse, to leave the congregation even once is a great sin, and that person is liable for punishment. If one continuously misses the congregation (Jama'ah) then such a person has become a fasiq (debauched/transgressor), his testimony is rejected, and he shall be punished severely. If the neighbours remained silent (and did not reprimand that person for his actions, and did not tell him the importance of praying with congregation) then they shall also be sinful. [Bahar-e-Shariat - Vol. 3 Pg. 337].

It has been stated in Tanwir al-Absar and al-Durr al-Mukhtar that:

Performing prayer with congregation (jama'ah) is Wajib (compulsory). This is the opinion of most of the scholars. In al-Tuhfa and the other books, this is upon which the verdict has been given. In al-Bahr (al-Ra'iy) it has been stated that this is the sound ruling of the jurists of Islamic jurisprudence. [al-Durr al-Mukhtar - Pg. 76. This has also been stated in al-Tahawi Pg. 171, and also in Fatawa-e-'Alamgiri Vol. 1 Pg. 77]

In Ash'ah al-Lam'at it has been stated that:

Shaykh ibn al-Hunam has narrated that most of our Shaykhs have stated that praying with congregation (Jama'ah) is Wajib (necessary). It is called "Sunnat" as its wajib (being compulsory) has been derived from the Sunnah (Ahadith or traditions of the Holy Prophet ﷺ). [Vol. 1 Pg. 458]

The Excellence and Virtue of the Masajid and Places of Prayer and Worship

عن علي بن ابي طالب قال قال رسول الله صلى الله عليه وسلم من بنى لله مسجداً لم يزل الله يضاعف له أجره
(البحار، مسلم)

1. Hadrat 'Uthman ؓ reported that the Messenger of Allah ﷺ has said, "Whoever builds a mosque for (seeking the pleasure of) Allah, then Allah will build a house for him in Paradise."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم من بنى لله مسجداً لم يزل الله يضاعف له أجره
والله أعلم بالصواب (مسند)

2. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "The parts of the land dearest to Allah are the mosques and the parts most detested by Allah are its markets."

عن علي بن ابي طالب قال قال رسول الله صلى الله عليه وسلم من بنى لله مسجداً لم يزل الله يضاعف له أجره
والله أعلم بالصواب (البحار، مسلم)

3. Hadrat 'Uthman ibn Madh'un ؓ reported that he said (to the Holy Prophet ﷺ) "O Messenger of Allah ﷺ! Grant us permission for monasticism." He said, "Monasticism of my Ummah is sitting in the mosques waiting for prayer."

عن معاوية بن قرة عن أبيه أنه روى عن النبي صلى الله عليه وسلم أنه قال: من أكل من هذه الخضراوات لم يضره ريحها ولا رائحة. (مسند طبراني)

4. Hadrat Mu'awiyah ibn Qurrah ؓ reported from his father who said that the Messenger of Allah ؐ prohibited these two vegetables; i.e. onions and garlic, and said, "Whoever eats them should not come near our mosque." He also said, "If you eat them out of necessity, then suppress their odour by cooking."

Commentary

Hadrat Shaykh 'Abdul Haq Muhaddith-e-Dehliwī states:

Everything whose odour is detected also comes under the same ruling, whether it is eaten or not (e.g. paraffin or the smell of cigars and cigarettes). [Ash'rah al-Lam'at - Vol. 1 Pg. 328]

عن أبيه عن أبيه أنه روى عن النبي صلى الله عليه وسلم أنه قال: من أكل من هذه الخضراوات لم يضره ريحها ولا رائحة. (مسند طبراني)

5. Hadrat Hasan al-Basari ؓ narrates *mursalinan*² that the Messenger of Allah ؐ has said, "There shall come a time upon the people when they shall talk in the Masjid about worldly affairs. So do not sit with them ■ Allah ■ not concerned³ about them.

² When a Tab'i narrates a Hadith from the Messenger of Allah omitting the name of the Companion from whom the Tab'i had narrated the Hadith.

³ Allah Most High is free from such feelings of being 'concerned' or not. Hence, this means that such people have come out of the covenant that was binding to them from Allah Most Exalted. Thus, they are exempt from the Mercy of Allah. [Ash'rah al-Lam'at - Vol. 2]

Commentary

Hadrat Shaykh 'Abdul Haq "Muhaddith-e-Dehliwī" states in the commentary of this Hadith that: This means that Allah dislikes such people. [Ash'rah al-Lam'at - Vol. 1 Pg. 339]

Notes

- ^a It is impermissible to enter the Masjid (places of worship) after having eaten raw garlic or onions, when the odour is still present. The same ruling applies to all those things which give out an unpleasant smell such as cigars, cigarettes or after having eaten radish or someone who has the illness of bad breath odour or someone has placed or rubbed medicine which gives off a bad smell. Hence, in all these circumstances, if the odour is still present and can be smelt, then all these people are not allowed to enter the Masjid. Likewise, to light such a makeshift by which an unpleasant smell is emanated, is also forbidden in the Masjid. [al-Durr al-Mukhtar - Pg. 90, Radd al-Mukhtar, Bahar-e-Shari'at]

- ^b It is forbidden to burn (kerosene) oil in the Masjid. ■ the smell is completely suppressed, then it is permissible ■ use. [Fatawa-e-Razviyah - Vol. 3 - Pg. 598]

- ^c If a house adjacent to the Masjid is taller than the masjid itself, then there is no harm. This is because the Masjid is not just the name of those four walls apparent to the naked eye. In fact, the Masjid is from the actual place of prayer till above the seven skies.

It has been stated in al-Durr al-Mukhtar: If (place of prayer) is a Masjid even till above the skies. [Pg. 125]

It has been stated in Radd al-Mukhtar: And likewise, if (place of worship) is a Masjid till below the seven earths.

- ^d Upon entering the Masjid, one should place his right foot first and recite the following du'a:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

Allahumma-fulah li Abwanah Rahmatik
"O Allah! Open the Doors of Mercy for me."

- Upon exiting the Masjid, one should place his left foot first and recite the following du'a:

اللَّهُمَّ عَلَى صَلَاتِكَ مِنَ الْقَبِيلِ

Allahumma inni as'aluka min Firdlik.
"O Allah! I seek from You, Your Benevolence."

One should also, upon entry to the Masjid, make the intention for *Tilawat* (spiritual retreat):

بِسْمِ اللَّهِ وَلِلَّهِ وَلَعَنَ تَوَلَّاهُ وَتَوَلَّاهُ لَعَنَ الْإِسْرَافِي

Bismillahi dabbatun wa 'alika tawakkaltun wa tamamtu surratul Firdhaf

"In the Name of Allah have I entered, and upon You (O Allah) have I placed my trust, and I have made the intention of the Sunnah of retreat."

The reward is that however much time one spends in the Masjid, the reward of staying for such a duration is written in his Book of Deeds.

The Friday (Jumu'ah) Salaah

عن سلمان قال قال رسول الله صلى الله عليه وسلم لا يقبل من رجل يوم الجمعة ويتكلموا
بشأن من بعدهم ولا يقول من بعدهم ولا يقبل من رجل يوم الجمعة ولا يقبل من رجل يوم
الجمعة من رجل يوم الجمعة إلا أن يقول لا أقول ولا أقول ولا أقول (البخاري)

1. Hadrat Salman ؓ reported that the Messenger of Allah ؐ has said, "If a man takes a bath on Friday, purifies himself ■ much as he can with ablation,

applies oil from his oils, or uses any available perfume in his house, then goes out and, without squeezing between two men, prays what is prescribed for him and thereafter remains silent when the Imam speaks (delivers sermon), his (minor) sins between that time and the next Friday will be forgiven."

عن أبي حمزة قال قال رسول الله صلى الله عليه وسلم إذا كانت يوم الجمعة فليس للمسلم أن
يلبس الصبر بكتبت الأكل فالأكل ويصل الصبر بكتبت الأكل فالأكل ويصل الصبر بكتبت الأكل فالأكل
يكتبت الأكل فالأكل ويصل الصبر بكتبت الأكل فالأكل ويصل الصبر بكتبت الأكل فالأكل

2. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ؐ has said, "When Friday comes, the angels stand at the door of the mosque recording the people in the order of their arrival. The parable of the first comer is like the parable of one who sends (to Makkah) a she-camel for sacrifice; the man who comes next is like the one who sends a cow for sacrifice, next a sheep, next like the one who sends a hen, next like the one who sends an egg. Then when the Imams stand up (on the Minbar/Pulpit) to deliver the sermon, they close their sheets and listen to the remembrance (sermon)."

عن حمزة بن عبد المطلب قال قال رسول الله صلى الله عليه وسلم من ترك الجمعة من غير عذر
فليس له من ثوابها شيء (مسند أحمد - أبو داود)

3. Hadrat Samurah ibn Jundab ؓ reported that the Messenger of Allah ؐ has said, "Whoever omits the Friday prayer without an excuse should give a Dinar" in alms; or if he does not have (it), half a Dinar."

عن عبد الله بن مسعود قال قال رسول الله صلى الله عليه وسلم لا يقبل من رجل يوم الجمعة
ولا يقبل من رجل يوم الجمعة ولا يقبل من رجل يوم الجمعة (البخاري)

4. Hadrat Samurah ibn Jundab ؓ reported that the Messenger of Allah ؐ has said, "Be present at the sermon (delivered on Fridays) and draw near the

² Dinar is approximately 4.25g worth of gold or its equivalent in money.

Imam; because whoever always keeps far away will likewise be far away (towards the back) in Paradise, even though he will enter it."

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم لا تأمنوا أحدكم يؤخر المؤمن في مجلس من
المجلس (الترمذي)

5. Hadrat Ibn 'Umar ؓ reported that the Messenger of Allah ﷺ has said, "When any of you dozes (in the Masjid) during the Friday prayer, he should change his place (if possible)."

عن أبي قلظك قال قال رسول الله صلى الله عليه وسلم لا تأمنوا أحدكم يؤخر المؤمن في مجلس من
المجلس (الترمذي)

6. Hadrat Anas ؓ reported that when it was very cold, the Holy Prophet ﷺ used to observe the prayer early; and when it was very hot, he used to delay the prayer till it was cooler. This refers to the Friday prayer."

Notes

- a. All those who listen to the Mu'ezzin calling out the Adhan for the Friday prayers in front of the Imam, should not reply to his words. This is a more precautionary ruling. [Fatawa-e-Razviyah]

It has been stated in al-Durr al-Mukhtar [Pg. 57]:

One should not reply with the tongue, to the words of the Adhan called in front of the Imam, prior to the Khutba (sermon).

In Radd al-Muhhtar Vol. 1 Pg. 575 it has been stated:

It is Makruh (disliked) to reply to the (words of the) Adhan at such a time.

- b. On hearing the Adhan for the Khutba, when the mu'azzin calls out the Blessed Name of the Holy Prophet ﷺ, then it is best not to kiss ones thumbs at that time. The Durud Sharif (invoking blessings) on the Messenger of Allah ﷺ should also be recited from the heart; not from the tongue, as remaining silent in this particular time is Fard (obligatory). This rule only

applies to the adhan for the khutba, otherwise in the other adhans one should kiss their thumbs, place them on their eyes as this is Mustahab. [Fatawa-e-Razviyah]

In Radd al-Muhhtar it has been stated:

The more favoured opinion is to invoke blessings (send durud) upon the Holy Prophet from one's heart (and not to recite anything from the tongue). [Vol. 1 Pg. 575]

- c. To read the khutba in any language other than Arabic or to amalgamate another language with the khutba read in Arabic is disliked (Makruh) and against the Sunnat that has been transmitted from our pious predecessors. [Fatawa-e-Razviyah, Bahar-e-Shari'at]

- d. Some people lift their hands (for supplication) in the time that is between the two khutbas delivered by the Imam. This should not be done, as it is necessary to remain silent throughout and in between the two khutbas. [Bahar-e-Shari'at - Vol. 1 Chapter 4 Pg. 90-91]

- e. It is not permissible to establish the Friday Prayer in villages. However, if people do pray it, then one should not prevent them. [Fatawa-e-Razviyah]

- f. Because the Friday Prayer is not allowed in the villages (and in some countries), the Zohar (Mid-Noon prayer) is still Fard upon them, though they may have prayed the Friday Prayer. Hence, it is obligatory that one prays the 4 Rakats Fard salaah for Zohar if one has prayed the Friday Prayer in villages or places where the Friday Prayer cannot be established due to reasons as explained by the Shari'ah.

From where should the Adhan for the Khutbah be Called?

عن النبي صلى الله عليه وسلم قال كان يؤذن بين يدي رسول الله صلى الله عليه وسلم إلا جالس على
المنبر يؤمر المحدث على باب المسجد وأن يقول أو غدير (الترمذي)

1. Hadrat Sa'ib Ibn Yazid ؓ reported that when the Holy Prophet ﷺ used to sit on the pulpit (on Friday), the call to prayer (adhan) was said near the door of

the mosque, in front of the Holy Prophet ﷺ. This was the same manner in which the adhan was called in the times of Hadrat Abubakar ؓ and Hadrat Umar ؓ.

Notes

From this Hadith we understand that it is Sunnah to call the Adhan from outside of the Masjid (Prayer Hall). The Adhan for the Khutbah during the blessed era of the Holy Prophet ﷺ and his blessed vicegerents: Hadrat Abubakar ؓ and Hadrat Umar ؓ was always called from outside of the Masjid. This is why the scholars have disallowed calling the adhan from inside the Masjid. [Fatawa-e-Qazi Khan Vol. 1 Pg. 78, Fatawa-e-'Alamgiri Vol. 1 Pg. 55.]

In al-Bahr al-Ra'iq it has been stated: It is impermissible to call the Adhan from inside the Masjid. [Vol. 1 Pg. 268]

In Fath al-Qadir it has been stated: The scholars of jurisprudence have stated that the Adhan should not be given from inside the Masjid. [Vol. 1 Pg. 215]

In al-Tahawi (hashiya on Maraqiy al-Falah) it has been stated:

It is Makruh (disliked) to give the Adhan from inside the Masjid. This has also been stated in al-Qadastani. [Pg. 17]

Hence, the practice of calling the adhan from inside the Masjid is incorrect. It is obligatory upon Muslims to leave what is wrong and abide by the rules of Qur'an and Hadith.

The Eidayn

عن ابن عباس قال سئل النبي صلى الله عليه وسلم عن الرجل يقرأ الفاتحة في صلاة العيد فقال صلى الله عليه وسلم لا يقرأ الفاتحة في صلاة العيد. [رواه البخاري]

1. Hadrat Anas ؓ reported that when the Holy Prophet ﷺ came to Madinah, the people had two days in which they used to entertain and amuse themselves. He asked: "What are these two days?" They said: "We used to amuse ourselves and take pleasure in these two days during the Days of Ignorance (Jahiliyyah). The Messenger of Allah ﷺ said, "Allah has substituted for you something better than these two, the Eid of Adha" (sacrifice) and the Eid of Fitr".

عن ابن عباس قال سئل النبي صلى الله عليه وسلم عن الرجل يقرأ الفاتحة في صلاة العيد فقال صلى الله عليه وسلم لا يقرأ الفاتحة في صلاة العيد. [رواه البخاري]

2. Hadrat Abu al-Huwairith ؓ reported that the Messenger of Allah ﷺ wrote to Hadrat 'Amm ibn Hazm, when he was in Najran, asking him to observe the prayer early on the Eid of Adha (sacrifice) and late on the Eid of Fitr, and to admonish the people.

عن ابن عباس قال سئل النبي صلى الله عليه وسلم عن الرجل يقرأ الفاتحة في صلاة العيد فقال صلى الله عليه وسلم لا يقرأ الفاتحة في صلاة العيد. [رواه البخاري]

3. Hadrat Jabir ibn Samurah ؓ reported, "I prayed with the Messenger of Allah ﷺ the two Eid prayers more than once or twice, without an Adhan or Iqamah."

عن ابن عباس قال سئل النبي صلى الله عليه وسلم عن الرجل يقرأ الفاتحة في صلاة العيد فقال صلى الله عليه وسلم لا يقرأ الفاتحة في صلاة العيد. [رواه البخاري]

4. Hadrat Anas ؓ reported that the Messenger of Allah ﷺ did not go (to the place of prayer) in the morning on the day of Eid-ul-Fitr till he ate some dates, and he used to eat an odd number.

2. Jil of Dhu'l Hijjah,
27th of Shawwal.

عن نونية قال قلت للنبي صلى الله عليه وسلم لا يجوز لي أن أصلي معكم ولا أفطر معكم
(الترمذي عن أبيه)

5. Hadrat Buraydah ؓ reported that the Holy Prophet ﷺ did not go out on the day of Eid-ul-Fitr till he had eaten some food; and that he did not eat any food on the day of Eid-ul-Adha (sacrifice) till he had prayed.

عن جابر قال قلت للنبي صلى الله عليه وسلم لا يجوز لي أن أصلي معكم ولا أفطر معكم (البخاري)

6. Hadrat Jابر ؓ reported that on the day of Eid the Holy Prophet ﷺ used to return by a different route from the one he had taken when going out.

Notes

- a) To greet, embrace and shake hands with one another, after the Eidain prayer is an act of reward. This is also a means of increasing love and affection between Muslims and a way of expressing ones joy and happiness.
- b) It is impermissible for females to perform the Eidain prayers⁴¹, as there shall be mixing between the men and the women in the Eidgah (place where the Eid prayer is performed). This is why it is not permissible for females to go to the Masjid to perform salaah with congregation; whether they go during the day or at night; whether for Jum'ah or for Eidain; whether they are old or young. [This has been stated in Tanwir al-Absar and al-Durr al-Mukhtar Pg. 114]
- c) If the women were to have their own congregation for Salaah, then this is still not permissible, ■ the congregation held by women for their own selves (to perform salaah) is not allowed, in fact it is strongly disliked (Makruh-e-Tehrin). [Fatawa-e-'Alamgiri Vol. 1 Pg. 80, also in al-Durr al-Mukhtar Pg. 77]

⁴¹ Yes, however, before Zawal women can perform the 2 or 4 rak'as Chaah (Salatul-Duha) prayer at home, after the Eidain prayer has finished. [Bahar-e-Shari'at - Vol. 1, Chapter 4, Pg. 94]

- a) Even if women perform the Eidain prayer on their own, then this is also not permissible as it is a condition to establish the Eidain prayer with a congregation.

However, women should perform Nafl (supererogatory) salaah on that day. ■ However, on their own. Insha'Allah they shall receive the blessings and rewards of home, on that day.

Method of Performing the Eid Salaah

The method is to make intention for Eid-ul-Fitr or Eid-ul-Duha for two Rakas Wajib and then lift your hands up to your ears and say 'Allahu Akbar' and then fold them below the navel as normal.

Now pray 'Thana' and then say *Allahu Akbar* and lift your hands up ■ your ears and release them and again lift your hands and say *Allahu Akbar* and release them again and then lift your hands again and say *Allahu Akbar* and then fold them.

This means fold your hands after the first and fourth Takbeer and in the second and third Takbeers release your hands. The best way to remember is that if the Imam shall recite after the Takbeer then fold your hands and when he shall not recite (after a Takbeer) release your hands and hang them on the side.

After folding your hands after the fourth Takbeer the Imam will silently recite 'Audhabillahi' and 'Bismillahi' and then he will pray Surah al-Fatihah ('Alhamdu..') and a Surah loudly and then go into Ruku and Sijdah and (thus) complete one Rak'at (unit).

In the second Rak'at the Imam will recite Surah al-Fatihah and a Surat first. After this, the Imam will say *Allahu Akbar*. Thus, you should lift your hands to your ears and say *Allahu Akbar* and release them; and do not fold them and repeat this twice. Therefore a total of three times the Takbeer shall be said. On the fourth time say *Allahu Akbar* and without lifting your hands go into Ruku.

This therefore means that in the Eid prayer there are six extra Takbeers; three

before Qirā'at (recitation) and after Takbeer-e-Tahrīma in the first Rak'at and three after Qirā'at in the second. Rakat before the Takbeer for Ruku.

In all the extra Takbeers you must lift your hands and between two Takbeers a gap of three Tasbeens should be made.

It is Mustahab in the Eid prayer to recite after Allāmadu, 'Surah al-Jumu'ah' in the first Rak'at and Surah al-Munafiqun in the second or in the first pray 'Sabbih Isma Rabbi al-A'la' and in the second 'Hal Ataka Hindhul Ghashiyah'. [al-Durr al-Mukhtar Pgs. 113-114, Bahar-e-Shari'at]

^a Method of performing the Eid prayer has been taken from the English version of the book "Qanoon-e-Shari'at", by 'Allama Shamsul 'Ulama Shamsuddin Ahmad al-Razwi, the student of Saifu al-Shari'ah, Allama Mufti Anjaid 'Ali al-'Azami. Translation in English by al-Hajj Muhammad Salim Ghisa.

Chapter Four

کتاب الجنائز

The Book of Funeral Rites

BOOK OF FUNERAL RITES

Suffering and illness

عزَّاهُ وَجَبَّاهُ عَنِ النَّجْوَى عَلَى اللَّهِ تَعَالَى جَدُّهُ وَتَسْلُطُهُ قُلٌّ عَمَّا يَجِبُ عَلَيْهِ الْغِيَاظُ مِنْ تَكْسِيهِ وَلَا رَقَبَهِ وَلَا دَعْوَى وَلَا حَرْبَ وَلَا آفَاقَ عَلَى الشُّرُكَةِ بِمَا كَانُوا الْكَاغِبُونَ إِلَيْهَا مِنْ تَعْلَامِهِ (الْبَحْدَادِيُّ وَمُسْلِمٌ)

1. Hadrat Abu Hunaira ؓ and Hadrat Abu Saïd al-Khudri ؓ reported that the Messenger of Allah ﷺ has said, "No Muslim suffers from any hardship, pain, anxiety, grief, injury, care, or even by a thorn with which he is pierced, only but Allah makes it an atonement (*kaffara*) for his sins (his sins are forgiven)." ¹

عن أبيه (الوزير) رحمه الله قال قال رسول الله صلى الله عليه وآله وسلم: «ما من رجل منكم إلا عليه عهد الله عليه عهد الله عليه عهد الله» (المعجم، ص ١٢١)

2. Hadhrat 'Abdullah ibn Mas'ud ra reported that the Messenger of Allah sa has said, "No Muslim suffers an injury, be it illness or something else, only but Allah thereby causes his (minor) sins to fall just ■ leaves fall from a tree."

عن ابن مسعود قال قال الله صلى الله عليه وسلم قد بعثنا رجلا فقال الذي صلى الله
عليه وعلموه لا يؤمنوا به الا بالثوبين كانا في الثوبين من الخشب (ابن مسعود، صحيحه)

3. Hadrat Abu Hurairah ؓ reported that fever was mentioned in the presence of the Messenger of Allah ﷺ. A man (who was present at that time) uttered unpleasant words as regards to fever. (Upon hearing him) the Messenger of Allah ﷺ said, "Do utter evil about it, because it removes sins as fire removes the rust of iron."

سَمِعُوا مِنْ دُخَانِهِمْ عَلَى أَرْبَابِهِمْ عَلَى أَنْ رَسَلُوا إِلَى اللَّهِ يَسْأَلُونَ الْعِلْمَ أَنَّ الْمَسْئَلَةَ عَلَى الْكَلْبِ الْمَسْئُولِ
أَوْ أَنَّ اللَّهَ سَأَلَ عَنْ ظُلْمِهِمْ أَوْ رَبُّهُمُ الظَّالِمِينَ وَرَبُّهُمُ الظَّالِمِينَ وَرَبُّهُمُ الظَّالِمِينَ وَرَبُّهُمُ الظَّالِمِينَ
الْكَافِرُونَ الَّذِينَ يَسْأَلُونَ اللَّهَ عَن ذُنُوبِهِمْ وَأَن رَّاسَهُمْ طَائِفَةٌ لَّا يُفْقَهُونَ إِذْ يَقُولُ لَكُم مَّا يَكْفُرُ الْكَلْبُ بِاللَّهِ الْكَلْبُ الْمَسْئُولُ

4. Hadrat Muhammad ibn Khalid al-Sulami ؓ reported from his father (he) the grandfather informed that the Messenger of Allah ﷺ has said, "When Allah has already decreed for a servant a high rank/station, which he has not attained by his action, He afflicts him in his body, or in his property, or in his children, and enables him to endure that till He takes him to the rank already decreed for him by Allah."

عن علي بن عيسى قال سمعت رسول الله صلى الله عليه وسلم يقول ان من اشد الناس عداوة لي من عداوة بني النضير فقلت يا رسول الله اني اجد فيهم من يحبك ويحبك الله ويحبك المؤمنين فقال يا علي انهم يفترون على الله ورسوله ويكذبون به

5. Hadrat 'Asirah Kadiyallahu 'anta reported that the Messenger of Allah ﷺ has said, "When a man's sins become too much and his good deeds are not enough to compensate for them, Allah afflicts him with grief and anxiety to remove them from him."

[illegible]

6. Hadrat Sa'd ~~as~~ reported that the Holy Prophet ~~as~~ was asked, "Who are the most afflicted from among the people?" He said, "The Prophets, then those who are the most virtuous, and then those who are the most virtuous. A man is tested according to his steadfastness on the religion; if he is firm in his religion, his trial is severe; but if he is weak in his religion, it is made light for him. He continues like that till he walks on the earth having no sin."

عن جابر بن عبد الله قال قال رسول الله صلى الله عليه وسلم المؤمن لا يمرض في مرضه إلا كان له أجره كما لو كان يقاتل في سبيل الله. (المعجم الكبير، ج 1، ص 100)

7. Hadrat Jaber ibn Atik ؓ reported that the Messenger of Allah ﷺ has said, "There are seven kinds of martyrdom besides being killed in the path of Allah. (1) One who dies of plague, (2) one who is drowned, (3) one who dies of pneumonia, (4) one who dies of any stomach illness, (5) one who is burnt to death, (6) one who is killed by a building falling on him, and (7) a woman who dies whilst giving birth to a child."

Notes

In the apparent sense, one does feel pain from any illness which he suffers. However, in reality, this is a very great blessing of Allah through which a true believer feels comfort and tranquility forever and also receives reward in abundance.

The reason behind this is the fact that this suffering, pain and illness are all 'medicines' to treat the 'ill' soul and the spirit of oneself. However, the condition for this is that the person is a true believer (mu'min) and is patient and thankful even in situations where the suffering and pain is overwhelming².

Contrary to this, if one is not patient (when suffering through difficulties) or does not thank (Allah for the blessings that he receives), but in fact mourns or laments then there shall be no 'real' cure for that illness, i.e. one shall be deprived of receiving any kind of reward whatsoever.

² The Messenger of Allah ﷺ has stated that, "How amazing is the affair of a *Mu'min* (a true believer) as all his affairs are good for him. This (all affairs being good and beneficial for that person) is for no one (no hypocrite, no infidel) but only for a *mu'min*. This is because if any pleasure or anything good reaches him (such as good health, good welfare, protection and security, wealth, a high honour, rank or dignity) he thanks Allah for it and so this is good for him (as his name is written in the book of those who are thankful for the blessings which they receive). If he is afflicted with any loss or trouble, but he remains patient (and endures the difficulty he is suffering), then this is good for him (as his name shall be written with those whom Allah has frequently praised in His book due to their endurance and patience on calamities and difficulties that they face). So, whenever a slave of Allah is afflicted with any pain or discomfort whatsoever, (and he remains patient) the doors of good and blessings remain open for him." (Mustad Imam Ahmad - Book of Ascetics - on the authority of Sahab, Commentary taken from *Fird al-Qadir* - Imam 'Abd al-Rasul al-Munawwar - Vol. 4, Pg. 391)

many ignorant people, utter words of kufr (infidelity) when they suffer from any kind of pain or difficulty. This is scandalous and a means of receiving the severe and punishment in this world and the Hereafter [Allah forbid]

visiting the Sick

عن جابر بن عبد الله قال قال رسول الله صلى الله عليه وسلم من زار المريض فبذل له من الدنيا ما يشاء من غير أن يسأل عنه من الله أجره. (المعجم الكبير، ج 1، ص 100)

1. Hadrat 'Ali ؓ reported: I heard the Messenger of Allah ﷺ say, "There is no Muslim who visits a Muslim in illness in the morning only that seventy thousand angels invoke blessings on him and ask for his forgiveness till the evening; and if he visits him in the evening seventy thousand angels invoke blessings on him and ask Allah for the forgiveness of his sins till the morning" and for him is a garden in Paradise."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم من زار المريض فبذل له من الدنيا ما يشاء من غير أن يسأل عنه من الله أجره. (المعجم الكبير، ج 1، ص 100)

2. Hadrat Anas ؓ reported that the Messenger of Allah ﷺ has said, "Whoever performs ablution completely (performing its obligatory, Sunnah aspects) and then visits his (sick) Muslim brother, seeking his reward (from Allah), he is separated away from Hell till the distance of sixty years' (journey)."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم من زار المريض فبذل له من الدنيا ما يشاء من غير أن يسأل عنه من الله أجره. (المعجم الكبير، ج 1، ص 100)

3. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "Whoever visits a man in his poor health, an announcer cries out from the heaven, 'You are blessed, your walking (towards the ill person) is an act of

great reward, and you have earned for yourself a place in Paradise, which is going to be your (final) abode!"

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم من عدا مريضاً لم يزَلْ يَحْمِلُهُ الرَّحْمَةُ حَتَّى يَجْعَلَ لَهَا جَنَّةً يَجْزِيهَا قَائِلٌ قَائِلٌ (الصحاح، السرخس للأعلام، ص ١٤٤)

4. Hadrat Jabir ؓ reported that the Messenger of Allah ﷺ has said, "Whoever visits a person who feels unwell (is ill) does not cease to plunge into the ocean of mercy till he sits down; and when he sits down, he is completely immersed in it."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم إذا وقع مريض على السرير لم يزل يحمي حتى يجزى له الجنة لا يزول حتى لا يجلس ويكف به - (الترمذي، ابن ماجه)

5. Hadrat Abu Sa'īd ؓ reported that the Messenger of Allah ﷺ has said, "When you go to visit an ill person, remove his anxiety regarding his death. Although this (you giving comfort to him) cannot avert anything (his death) but it will comfort his soul."

عن سعد بن أبي وقاص قال قال رسول الله صلى الله عليه وسلم إذا فعلت زيارة مريض فاجعله - (البيهقي، مستدرک)

6. Hadrat Sa'īd Ibn al-Musayyib ؓ narrated *mursalān*, from the Messenger of Allah ﷺ, who stated, "The best visit to the sick is one where the visitor leaves quickly."

عن ابن عباس قال قال رسول الله صلى الله عليه وسلم إذا زرت مريضاً فقل ما يرضى عنك ولا تكثر من الزيارة - (ابن ماجه، الترمذي)

7. Hadrat Ibn 'Abbas ؓ reported that the Messenger of Allah ﷺ has said, "No Muslim visits a (sick) Muslim, and says seven times,

I ask Allah, the Mighty, the Lord of the Mighty Throne, to cure you' only that he is cured, unless his time (of death) has come."

Cure and Remedies

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم إذا نزل الله تعالى أمراً فلا تقل له دواء - (البخاري)

1. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "Allah has sent down no disease except that He has (also) sent down a remedy for it."

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم إذا نزل الله تعالى داء فلا تقل له دواء - (مسند)

2. Hadrat Jabir ؓ reported that the Messenger of Allah ﷺ has said, "There is a medicine for every disease. So when the medicine is applied, it is cured by the order of Allah."

عن أنس بن مالك قال قال رسول الله صلى الله عليه وسلم إذا نزل الله تعالى داء فلا تقل له دواء - (ابن ماجه)

3. Hadrat Abu'd-Darda' ؓ reported that the Messenger of Allah ﷺ has said, "Allah has sent down the disease and its cure; and He has created a cure for every disease; so treat your disease with remedies (medicine), but use nothing unlawful."

عن أنس بن مالك قال قال رسول الله صلى الله عليه وسلم إذا نزل الله تعالى داء فلا تقل له دواء - (الصحاح، السرخس للأعلام، ص ١٤٤)

4. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ prohibited the use of impure medicine.

Note

Most medicines manufactured by British or American companies contain spirit or other alcohol by-products. Therefore, one is not allowed to use any of these medicines⁴.

Use ■ Spells and Amulets [Ta'weeth]

عن عائشة قالت سألت أبا بكر الصديق رضي الله عنه عن رجل قال يا رسول الله إن لي بنتاً فقلت يا رسول الله إنك قلت يا رسول الله

1. Hadrat 'Aisha RadiyAllahu 'anha reported: the Holy Prophet ﷺ guided us that we should use spell (ta'weeth) against the evil eye.

عن أبي سعيد الخدري قال قال رسول الله صلى الله عليه وسلم إن في الدنيا أذى عارياً لا يدرى من أين يأتيه ولا من أين يذهب

2. Hadrat Umm-e-Salamah RadiyAllahu 'anha reported that the Holy Prophet ﷺ saw in her house a girl with yellowness in her face (she was pale) and said, "Use a spell for her, because she has been affected by the evil eye."

من عرف ابن مالك الأديب قال كان في في الحوزة فقلت يا رسول الله كيف تعرف ذلك فقال يا رسول الله

⁴ on page ■ of the minutes of a Fiqh Seminar that was held on the 3rd and 4th of Shaw'han 1414 A.H., concluding the 1st of January 1994 (in which the author Hadrat 'Allama Hafiz Jalaluddin Ahmed al-A'ameed was also present), the "Decision Board" all agreed upon the fact that ■ (ish for American) manufactured medicines (which contain alcohol and spirit in them) are allowed because of 'man'al-ba'een (it becoming a general necessity not only for the common mass of people, but also for the 'kharis) and 'af'al'ah' (to remove any anguish or difficulty that shall be caused if the fatwa was given to disallow the use of such medicines). The spiritual ancestor (shaykh) of the author himself, Sadr al-Shari'ah, 'Allama Mufti Aminul 'All al-A'ameed was of the opinion that such medicine cannot be used, but the scholars who came after stated what has been mentioned above. [see Fatwa-e-A'ameediya - Vol. 4 Pg. 264 and the notes on the same page by Hadrat 'Allama Mufti Al-Mughniya Kosiabli] The latest collection of Fatawa issued from the Markazi Tarteel-e-Ilm founded by Hadrat Mufti Jalaluddin Ahmed Amjad, contains a Fatwa that such medicine which contain alcohol are permissible for use [Fatawa Markaziyya ba'diyat-e-Ilm - the 11th year - Pg. 42 - 2004]

3. Hadrat 'Awf ibn Malik Ashja'i ؓ stated, "In the Days of Ignorance we used to apply spells. (After having accepted Islam,) we asked the Messenger of Allah ﷺ, "What is your view about it?" He said, "Present (read) your spells to me. There is no harm in spells ■ long ■ they contain no words of polytheism."

Commentary

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Delhi" states: If there are no names of any Jinn or Shaitaan in the spells, and the words and meanings used in that spell are not of Jinn (falsheefi), then there ■ no harm in using them. This is why the scholars have said that, that charm (spell) whose meaning is not known, is impermissible to use. However, there is no harm in reading or using those charms (words or actions of spell) which have been transmitted directly from the Holy Prophet ﷺ, (though one may not actually know their meanings). [Asni'ah al-Lamt - Vol. 3 Pg. 604]

Death

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم لا يؤمن بالله شيء حتى يؤمن بالآخرة

1. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "Remember much the eradicator of lusts and desires - death."

Commentary

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Delhi" states:

To remember death, ■ stated in the Hadith, means to have the fear of Allah the Most Exalted, and to abide by the rules and commands of Allah. Furthermore, it means to repent and ask for the forgiveness for ones sins and to understand the importance of the Hereafter more and above the (supposed) importance of this world. (Give priority and preference to the Hereafter over and above the affairs of this world.)

Otherwise, remembrance of death without putting anything into practice [such as praying salaah, giving Zakah and so on] is of no use. In fact, this can be a

reason for hard-heartedness and callousness, just as being negligent and not putting anything into practice as well as remembering Allah at the same time, is also the reason for hard-heartedness. [Ash'ah al-Lam'at - Vol. 1 Pg. 653]

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم لا يبعث الله كافرًا يعرف الله عز وجل ولا يبعث الله كافرًا لا يعرف الله عز وجل ولا يبعث الله كافرًا لا يعرف الله عز وجل ولا يبعث الله كافرًا لا يعرف الله عز وجل (البخاري)

2. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "None of you should wish for death. If he is righteous perhaps he may do more good, and if he is an evildoer, perhaps he may repent."

Commentary

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Delhiwī" states: It is disliked to ask and desire for death because of any worldly loss, such as illness or poverty and so on, as this is a sign of being impatient and being displeased with one's fate and destiny. However, to desire death in love of Allah and in meeting Allah, and also to desire death so that one departs the pains and sufferings and the troubles of this world and enter Paradise in the Hereafter, are all signs of ones faith. Likewise, to desire death because of protection of ones religion is also permissible. [Ash'ah al-Lam'at - Vol. 1 Pg. 653]

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم لا يبعث الله كافرًا يعرف الله عز وجل ولا يبعث الله كافرًا لا يعرف الله عز وجل ولا يبعث الله كافرًا لا يعرف الله عز وجل ولا يبعث الله كافرًا لا يعرف الله عز وجل (البخاري)

3. Hadrat Anas ؓ reported that the Holy Prophet ﷺ visited a youth who was at the verge of death and asked him, "How are you?" He said, "O Messenger of Allah ﷺ I have hope in Allah, and I am afraid of my sins." The Messenger of Allah ﷺ said, "These two (hope and fear) cannot unite in a man's heart at such a time, only but Allah gives him what he hopes for and grants him security from what he fears."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم لا يبعث الله كافرًا يعرف الله عز وجل ولا يبعث الله كافرًا لا يعرف الله عز وجل ولا يبعث الله كافرًا لا يعرف الله عز وجل (البخاري)

4. Hadrat Ma'qal Ibn Yasaar ؓ reported that the Messenger of Allah ﷺ has said, "Recite Surah Yasin over those of you who are on the verge of death."

Commentary

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Delhiwī" states: The apparent meaning is that Surah Yasin should be recited over a person who is approaching death, and this has been the practice for the pious predecessors. The other meaning is that Surah al-Yasin should be recited after death, at home or near the grave of the deceased. [Ash'ah al-Lam'at - Vol. 1 Pg. 262]

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم لا يبعث الله كافرًا يعرف الله عز وجل ولا يبعث الله كافرًا لا يعرف الله عز وجل (البخاري)

5. Hadrat Abu Sa'id ؓ and Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "Recite to those of you who are on the verge of death, 'لا إله إلا الله' [There is none worthy of worship except Allah]."

Note

The method is that at the time [verge] of death the people present should recite the Kalimah "لا إله إلا الله" in a loud voice. However, the person who is on the verge of death should not be commanded to pronounce it.

Bathing and Shrouding the Deceased

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم لا يبعث الله كافرًا يعرف الله عز وجل ولا يبعث الله كافرًا لا يعرف الله عز وجل (البخاري)

1. Hadrat Urnū-e-'Atiyah Raddiy Allahu 'anhu reported: The Messenger of Allah ﷺ came to us while we were bathing his daughter (Hadrat Zainab Raddiy Allahu 'anha) and said, "Wash her with water and Lot tree leaves three or five times or more than that if that suits you, and put camphor, (or some camphor,) then inform me when you have finished." When we had finished

we informed him, and he gave us his lower (sheet of) cloth saying, "Cover her with it."

[A version states, "Wash her an odd number of times, three, five or seven, beginning with the right side and the washing the parts washed in ablution"]

Note

Water should not be placed in the mouth of the deceased, just as one would gargle in abtution. Also, water should not be placed in the nostrils.

عن جابر قال قال رسول الله صلى الله عليه وسلم إذا كُفِنَ كُفِّنَتْ ذَاتُهُ الْيَمِينُ فَتُغْسَلُ (مسلم)

2. Hadrat Jābir ؓ reported that the Messenger of Allah ﷺ has said, "When anyone of you shrouds his brother, he should use a good shroud."

Commentary

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Dehliwī" states: The meaning of a 'good shroud' is that the shroud should be complete, clean and white in colour and that one should not be extravagant when purchasing the cloth. Whether the shroud is new, or old but washed, both can be used, however, people who waste money because of boasting or showing-off, then this is strictly disliked and strongly prohibited (Haram). [Asht'ah al-Lam'at - Vol. 1 Pg. 672]

عن أبي عبد الله قال قال رسول الله صلى الله عليه وسلم إذا كُفِنَ كُفِّنَتْ ذَاتُهُ الْيَمِينُ فَتُغْسَلُ (مسلم)

3. Hadrat Ibn 'Abbas ؓ reported that the Messenger of Allah ﷺ has said, "Put on your white dresses; because they are of your best dresses and shroud your dead in them."

Notes

- a) It is common amongst the ignorant to think that the husband cannot hold the coffin of his deceased wife, or cannot lay his wife in the grave, nor can he see

her face...this is incorrect. The only prohibition is that the husband handles and touches the wife without wearing anything on his hands. [Bahar-e-Shari'at - Vol. 4 Pg. 519]

- b) Both of the arms of the deceased should be placed on their sides, not on the chest as this (keeping hands on top of the chest) is the way of the infidels [This has been stated in Radd al-Muhar Vol. 1 Pg. 600]

- c) It is also prohibited to fold the arms of the deceased below the waist as one does for prayer.

- d) The leg-sheet (bottom cover) for the deceased should be so long that it covers all the body from the top (head) till the bottom (feet).¹⁵

[This has been mentioned in Fatawa-e-'Alamgiri Vol. 1 Pg. 150, al-Hidayah Vol. 1 Pg. 137, Radd al-Muhar Vol. 1 Pg. 603 and also in Bahar-e-Shari'at]

- e) The 'straw' for the deceased female should cover half of the back till the chest, which estimates to around three-arms length (one and a half yards). The width should be from one ear lobe to another. Those who tie a straw (which a female usually wears in this world) on the head of the female deceased, is baseless and also against the Sunnah.

- f) The cover-sheet for the chest of the female should cover from the breasts till the belly-button. It is best, however, that it reaches the thighs as stated in Fatawa-e-'Alamgiri and al-Jawharah al-Nayirah.

- g) The chest cover-sheet should be above the lifāfah as stated in Fatawa-e-'Alamgiri Vol. 1 Pg. 151. In Faith al-Qadir it states with reference from Sharh Kanz al-Daqā'iq that the cover-sheet for the chest should be above all the other sheets of cloth used to shroud the body of the deceased female. Therefore, the common practice of tying the chest-cover sheet before all the other pieces of cloth is incorrect.

¹⁵ That cloth shall be just a little shorter than a *lithām* - cover which is as long as the height of the body and a little extra. The cover can be tied at both ends.

The Method for the Funeral Prayer

First of all, one should make the intention that, "I make the intention to perform prayer for Allah, and du'a (supplication) for this deceased person." After one has made this intention, he should raise both hands up to the ear lobes, and whilst saying 'Allahu Akbar', both arms should be folded below the navel. Then, one should recite Thana:

رَبِّهِمْ لَكَ الْبُيُوتُ وَيُؤْتِيهِمْ مِنْ لَدُنْكَ أَجْرًا ۚ وَمَنْ يَتْلُكْ مِنْكُمْ حَفَاظَةً فَاتْلُهَا وَأَنْتَ تَعْلَمُ

*"Subhanakalillahumma wa bhandika wa Tabarakumaka wa Ta'ala Jadidaka um jala
Thana'ika wa La-Ilaha Ghairika."*

"Glorified is You, O Allah and I praise You. Your Name is blessed and Your sublimity is great, and Your praise is created, and there is no one worthy of worship except You."

Then, without lifting ones hands, one should say Allahu Akbar and then recite the Durud. It is better to recite the Durud which we recite after Tashahhud. Durud-e-Ibrahimi. If one cannot remember this, he can recite whichever Durud he wishes.

Then, without lifting ones hands, one should say *Allahu Akbar* and recite the *du'a* (supplication) for the deceased and for all Muslim males and females. The *du'a* is as follows:

[illegible]

"Allahumme gyfir li-Fayyuz wa Mugyithina wa Shahidina wa Chan-Jidina wa Soghierina wa Kaheerina wa Dhakirina wa Mawlana Allahumma mann Ahyay-kulu minna fu-taawfuf-lil 'ahli Imanin Allahumma La 'shai Islamin wa mann Taawfuf-kulu minna fu-taawfuf-lil 'ahli Imanin Allahumma La Tahrimnas Ajrah, wa La Taftinna Ha-dah."

"O Allah! forgive those from us who are living and those who have passed away; and those who are present and those who are not; and our young ones and old; males and

whosoever You keep alive, keep them alive on Islam; whosoever You give death to, let them die with Iman (faith)."

Then, for the second part of the experiment, the participants were asked to perform a salami task by moving the head towards the right and the left, respectively¹⁰.

Funeraria

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم رجل يمشي على بابك القوت لك عذبة فخير من الدنيا كلها
فخير ذلك رجل يمشي على بابك القوت لك عذبة فخير من الدنيا كلها (المصنف)

1. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "Hasten with the funeral. If he is good, it is a good towards which you are sending him; and if he is otherwise, you ██████████ be taking an evil off your shoulders."

[illegible]

2. **Hadrat Abu Hurairah** ؓ reported that the Messenger of Allah ﷺ has said, "Whoever attends the funeral of a Muslim out of faith, seeking his reward from Allah, and remains there till prayer is offered over it and the burial is complete, he returns with a reward of two *qirāṭ*, each *qirāṭ* is like Uthud, and whoever prays over it and returned before the burial he returns with one *qirāṭ*." ¹⁷

¹⁴ Quanon + Shari'at – Pg. 265 (English version)

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم: «مَنْ مَاتَ وَهُوَ يُحِبُّ اللَّهَ وَنَبِيَّهٗ وَلَهُ عِلْمٌ بِمَا يُكْرَهُ، قَالَ: يُدْخِلُ اللَّهُ فِي يَتِيمَتَيْهِ هَاجِرًا وَمِائَتًا» (البخاري، مسند)

3. Hadrat Anas ؓ reported that some Companions passed by a dead body on a bier and praised it much (spoke good words as regards the deceased person). The Holy Prophet ؐ said, "It has become certain." They passed by another and spoke ill of it. He said, "It has become certain." Hadrat Umar (who heard the Messenger of Allah ؐ state this) asked, "What has become certain?" He said, "You praised it (the deceased) with good, so Paradise became certain for it; and you spoke ill of this (dead person), so Hell became certain for it. You are the witnesses of Allah on the earth."

Commentary

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Dehlwi" states:

To praise, ■ mentioned in this Hadith, refers to whom the pious, God-fearing slaves of Allah praise; in which there is no self-desire, as it is this, which is the sign of a person being a dweller of Paradise. Otherwise, there are transgressors and misguided people who praise a misguided person because of their own self desire and speak ill about the pious. Such praise is not accepted with regards to judging the deceased to be a dweller of Paradise or Hell. [Ash'ah al-Lamt at - Vol. 1 Pg. 682]

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم: «مَنْ مَاتَ وَهُوَ يُحِبُّ اللَّهَ وَنَبِيَّهٗ وَلَهُ عِلْمٌ بِمَا يُكْرَهُ، قَالَ: يُدْخِلُ اللَّهُ فِي يَتِيمَتَيْهِ هَاجِرًا وَمِائَتًا» (البخاري)

4. Hadrat 'Aisha RadiyAllahu 'anha reported that the Messenger of Allah ؐ has said, "Do not speak ill about the dead..."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم: «مَنْ مَاتَ وَهُوَ يُحِبُّ اللَّهَ وَنَبِيَّهٗ وَلَهُ عِلْمٌ بِمَا يُكْرَهُ، قَالَ: يُدْخِلُ اللَّهُ فِي يَتِيمَتَيْهِ هَاجِرًا وَمِائَتًا» (البخاري، الرضا)

5. Hadrat ibn 'Umar ؓ reported that the Messenger of Allah ؐ has said, "Speak about the good qualities of your dead and refrain from speaking about their sins."

Commentary

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Dehlwi" states: This is especially for those pious Muslims who did not oppress or commit sins in open. [Ash'ah al-Lamt at - Vol. 1]

عن محمد بن بكر بن قائل قال قال رسول الله صلى الله عليه وسلم: «مَنْ مَاتَ وَهُوَ يُحِبُّ اللَّهَ وَنَبِيَّهٗ وَلَهُ عِلْمٌ بِمَا يُكْرَهُ، قَالَ: يُدْخِلُ اللَّهُ فِي يَتِيمَتَيْهِ هَاجِرًا وَمِائَتًا» (البخاري)

6. Hadrat Muhammad ibn Sirin ؓ reported that a funeral passed by Hadrat Hasan ibn 'Ali ؓ and Hadrat ibn 'Abbas ؓ. Hadrat Hasan ؓ stood up, but Hadrat ibn 'Abbas ؓ did not. Then Hadrat Hasan ؓ asked, "Did the Holy Prophet ؐ not stand up for the funeral of a Jew?" He said, "Yes", but thereafter he (Hadrat ibn 'Abbas ؓ) sat.

Commentary

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Dehlwi" states: The first ruling was abrogated and this abrogation was only for the funeral of the Jews (or for anyone else.) Allah knows best. However, it is apparent that this ruling is for everyone. [Ash'ah al-Lamt at - Vol. 1]

It has been stated in Fatawa-e-'Alamgiri: Do not stand up for a funeral. However if a person wants to participate (in the funeral prayer or burial) then one can do so. [Vol. 1 Pg. 132]

In al-Tahawi it states: To stand up upon seeing a funeral is disliked. This has also been stated in Qadhestani. [Pg. 367]

Burial of the Deceased

عن عمار بن الأزد عن أبي عبد الله عليه السلام (رضي الله عنه) أنه قال: «من أحب الله تعالى أحبني، ومن أحبني أحب أبا عبد الله عليه السلام».

1. Hadrat 'Urwah ibn Zubair ؓ reported that there were two men in Madīna. One of them [Hadrat Abu Talha al-Ansari ؓ] used to make a side-pocket grave, but the other [Hadrat Abu 'Ubaydah ibn al-Jarrah ؓ] did not (he used to dig a coffin-style grave.) [When the Messenger of Allah ﷺ passed away] they said that one who comes first should do as he does. The one who used to make a side-pocket grave came and prepared the grave for the Messenger of Allah ﷺ.

عن أبي بكر بن عبد ربه عن النبي صلى الله عليه وسلم أنه قال لا يدخل الجنة من لم يملك لغيره ولا يملك لنفسه حاجة ولا حظ في الدنيا ولا حظ في الآخرة ولا حظ في العاقبة (رواه الشيخان)

2. Hadrat Ali ؑ reported that the Messenger of Allah ﷺ participated in praying the funeral prayer of a man. He then said, "O Ali! Turn the face of the dead towards the Qiblah and everyone recite **اللهم ارحم ربي** (I lower you with thee) Name of Allah, and on the path of the Messenger of Allah ﷺ, lay him on his side. Do not lay him upside down (lying down on his face), nor should you lay him straight up (do not lay him on his back)."

Notes

It is evident from this Hadith that the deceased should be laid on their right side, and this is the sound ruling.

[Bahar-e-Shari'at Vol. 4 Pg. 545, Fatawa-e-'Alamgiri Vol. 1 Pg. 155, Radd al-Muhhtar Vol. 1 Pg. 626, al-Bahr al-Ra'iq Vol. 2 Pg. 194, al-Bada'i al-Sana'i Vol. 1 Pg. 319, Maraqi al-Falah]

In Faith al-Qadiri it states: *The Messenger of Allah is resting in the highly-esteemed and blessed grave, lying on his right-side, facing towards the Qibla.* [Vol. 3 Pg. 95]

In al-Tahawi's statement, "front" & "side" are mentioned on their side. One should place some earth (soil) on their side so that the deceased does not move back. [Pg. 269]

عن ربيعة قال قال علي بن أبي طالب رضي الله تعالى عنه وتسلط محمد بن عبد الله (السجستاني)

3. Hadrat Sufyan Tammār reported that he saw the grave of the Holy Prophet ﷺ raised like the hump of a camel.

عن جابر قال رأى رسول الله صلى الله عليه وسلم وكلت الدنيا ومن الماء على قبره ويأكل من ثمره حتى يفرغ القبر ويملأ من قبره ما يشاء الله من ثمره حتى يملأه الله من ثمره (البيهقي، مسنده)

4. Hadrat Jabir ؓ reported that water was sprinkled on the grave of the Holy Prophet ﷺ and that the one who sprinkled the water over his grave from a water-skin was Hadrat Bilal ibn Rabah ؓ. He began from the side of his head and sprinkled it up to his feet.

Mohes

a) It is Mustahab that the earth should be placed from the head-side of the deceased with both hands.

On the first handful one should recite:

مِنْهَا خَلَقْنَا

Mishka Kovalyukhina: "from it (the earth) have We created you,"

Then on the second:

وَقَدْ كَانَ ذِي عِلْمٍ

boŋan Nu'ididukun : "and to it will We make you return."

Crying and Lamenting over the Deceased

عن عبد الله بن عمرو قال قال رسول الله صلى الله عليه وآله وسلم قالوا لا تدينوا هؤلاء أمة الله ولا إلهة لهم، ويبيعون الناس بغيرهم. والله بنى لهم دياراً، أنبأهم فيه كتابه، ويحكمهم عليه. ولا يخجلون. (البخاري، مسلم)

1. Hadrat Abdullah ibn 'Umar ra reported that the Messenger of Allah sa has said, "Listen attentively! Do you hear not that Allah does not punish for tears of the eye or grief of the heart; but He punishes because of this (pointing towards his tongue) or shows Mercy because of the action of the tongue; and the deceased is punished because of his family's weeping over him?"

يحيى بن يحيى قال قال رسول الله ﷺ يقولون كآرت ومن الغنم ومن العشب فومن اللوح
ويحل ومن النجدة وما كآرت ومن الجيد ومن الشكر فومن القطار - (متكثرة)

2. Hadrat ibn 'Abbas ؓ reported that the Messenger of Allah ﷺ has said, "Whatever comes from the eye and the heart is from Allah the Great and Glorious and pertains to compassion; but what comes from the hand and from the tongue is from the Satan."

عن ابن عباس رضي الله عنهما قال: قال رسول الله صلى الله عليه وآله وسلم: «مَنْ جَاءَ بِمَنْفَعَةٍ لِقَوْمٍ فَهُوَ شَرِيحٌ مِنْهُمْ».

3. Hadrat Abu Musa al-Asha'ri ra reported that the Messenger of Allah sa has said, "When the child of a true believer passes away, Allah the Most High asks (and He the All-Knowing is aware of everything) His angels, "Have you taken My servant's child?" They say, "Yes." He asks, "Have you taken the

25 If the deceased had left by will that people cry after his/her death, or there was a common practice in his location of crying over the deceased, but he/she did not prevent these acts. The other meaning to this Hadith is that the deceased feel pain upon the weeping of their family over them.

fruit of his heart?" They say, "Yes." He asks, "What has My servant said?" They say, "He has praised You and said, *لَا إِلَهَ إِلَّا أَنْتَ*." We belong to Allah and to Him are we to return." Allah says, "Build a house in Paradise for My servant and name it the 'House of Praise' (Bayt al-Hamd)."

[illegible]

4. **Hadiat Ma'adh ibn Jabal** ra reported that the Messenger of Allah sa has said, "There are no pair of Muslims (husband and wife) who lose three (of their children) by death, only but Allah through His Mercy and Grace shall enter both of them (parents) into Paradise." They asked, "Or two, O Messenger of Allah sa?" He said, "Or two." They asked, "Or one?" The Messenger of Allah sa said, "Or one." Then he said, "By Him in Whose Hand is my soul, the child who dies because of miscarriage, draws his mother close to Paradise by his umbilical cord when she (keeping patience) seeks her reward from Him (Allah)."

عن عبد الرحمن بن عوف عن أبي هريرة عن النبي صلى الله عليه وسلم أنه قال: «لا جنة لمن لم يغفر له» (الترمذي، أبو داود، ابن ماجه)

5. Hadrat 'Abdullah ibn Ja'far [✳] reported that when the news of Hadrat Ja'far's death came to the Holy Prophet ^ﷺ, he said, "Prepare food for Ja'far's family because there has come to them something which shall keep them engaged."

Commentary

Hafidh Sayakh 'Abd al-Haq "Muhaddith-e-Delhi" states: It has been proven from this Hadith that it is Mustahab [act of reward] for relatives, neighbours or friends to bring cooked food to the house of the deceased person. [Ash'ah al-Lam'at - Vol. 1]

Notes

- a) It is the consensus that it is strictly forbidden (Haram) to lament or mourn or to remember the deceased person with words of exaggeration or to cry out loudly. [Bahar-e-Shari'at with reference from al-Jawharah al-Nayirah].
- b) To tear one's garment to shreds, to smack one's face, to show and untie hair, to place earth on one's head, to smack the thighs with one's hands and to beat one's chest are all acts of ignorance that are strictly forbidden and are all acts of sin. [Fatawa-e-'Alamgiri Vol. 1 Pg. 157].
- c) It is forbidden to cry out loudly (to wail) making a sound. If one cries without making any noise then there is no prohibition in doing so. [Bahar-e-Shari'at]
- d) It is an act of reward to console the family of the deceased person. The time for this is from death until three days after. After this, condolence is disliked (Makruh). However, if someone was not present or one did not know (about the death) then there is no prohibition in condolence even if it be after three days. [Bahar-e-Shari'at with reference from Radd al-Muhhtar]
- e) The words of condolence should be: "May Almighty Allah forgive the deceased, may He encompass him/her in His Mercy, and may He grant you patience and may He reward you (for being patient) upon this calamity" or something similar to this.
- f) It is Sunnat to send food to the family of the deceased, only on the first day. After the first day, to send food is disliked [Makruh].
- g) It is best that the family of the deceased prepare food for the poor (who come to give condolence) on the third day or after, for the Isal-e-Thawab of the deceased. However, if the family invites friends or other common Muslims then this is not permissible. In fact, it is a bad innovation, inviting others to a meal (dawat) is at times of joy not at times of sorrow. [This has been stated in Fatawa-e-'Alamgiri Vol. 1 Pg. 157, Radd al-Muhhtar Vol. 1 Pg. 629 and also in Fath al-Qadir Vol. 1 pg. 157.]
- h) Most of the time the food on the third day (cehah or khataam shareef) is prepared from the money left by the deceased. However, it should be taken

into account (when preparing food from the money inherited from the deceased) that there are no heirs who have not yet reached the age of puberty. Otherwise, it is Haraam (to prepare food). Yes, however if the mature (those who have reached the age of puberty) inheritance(s) prepared the food, from their own share then there is no harm in doing so. [Bahar-e-Shariat]

Martyrs and Martyrdom

[illegible]

1. *Hadrat Miqdad ibn Ma'dikarab* reported that the Messenger of Allah ﷺ said, "The martyr receives six blessings from Allah: (1) He is forgiven at the first shedding of his blood (the first drop of blood that falls to the ground) and he is shown his abode in Paradise; (2) he is saved from the punishment in the grave; (3) he is kept safe from the greatest fear; (4) The crown of honour shall be placed on his head; a ruby of which is better than the world and what it is in it; (5) he is married to seventy-two wives of the maidens with large dark eyes; (6) and is made an intercessor for seventy of his relatives."

عن عبد الله بن عمرو بن أنس قال سمعت رسول الله صلى الله عليه وسلم يقول قال رسول الله صلى الله عليه وسلم لا

الدين - (مسلم)

2. Hadrat 'Abdullah ibn 'Amr ibn al-'As reported that the Messenger of Allah ﷺ said, "All the sins of a Shahid (martyr) are forgiven except debt."

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم من سأل الله الشدة أو العافية أو غنى الله عنه أو أن لا يعذبه الله فإنه يوفى ما سأل

3. Hadrat Sahib-ı Humaimi ra reported that the Messenger of Allah sa has stated, "Whoever sincerely asks Allah for *shahadah* (martyrdom/dying in His path), then Allah shall elevate him ■ the status of the Martyrs, even though he may die on his deathbed."

عن ابن عمر بن الخطاب قال قال رسول الله صلى الله عليه وسلم من مات ولم يغتسل فيه لم يغسل عليه

في جوفه ابن الخطاب (مسند)

4. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ said, "One who died but did not fight in the path of Allah nor did he express any desire (or determination) for Jihad died the death of a hypocrite."

عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ جَاهِلُونَ بِالْإِسْلَامِ يَكُونُونَ بِالْإِسْلَامِ وَالْإِسْلَامُ بِالْإِسْلَامِ -
(ابن ماجه، السنن)

5. Hadrat Aras ؑ reported that the Holy Prophet ﷺ said, "Fight against the infidels with your wealth, your lives and with your tongues."

[illegible]

6. Hadrat Abu Musa ؓ reported that a man came to the Holy Prophet ﷺ and said, "One man fights for booty, one for reputation and one for his position to be seen: which of them is in the Way of Allah?" He said, "The one who fights so that the Word of Allah may have predominance is in the Way of Allah."

Notes

besides those who are killed in the Path of Allah, there are another thirty six types of martyrs, which include:

- 1 One who dies due to a plague.
- 2 One who dies as a result of drowning.
- 3 One who dies after suffering pneumonia.
- 4 One who dies due to a stomach illness.
- 5 One who is burnt alive and dies.
- 6 One who is crushed beneath a wall.
- 7 The woman who dies during labour or dies before marriage (while she is still a virgin).
- 8 One who dies in the state of being a *musafir* (traveller).
- 9 One who dies after suffering from pulmonary tuberculosis.
- 10 One who dies by falling off his transport or dies due to epilepsy.
- 11 One who dies after suffering a cold.
- 12 One who is killed when saving his wealth.
- 13 One who is killed when saving his self.
- 14 One who is killed when saving his family.
- 15 One who is killed while saving others.
- 16 One who dies due to love with the condition that this love is pure and lawful and it is concealed and not known by anybody else.
- 17 One killed by a predator.
- 18 One who is killed after being oppressed and imprisoned by a ruler.
- 19 One who is physically beaten to death by a ruler himself.
- 20 One who is bitten and killed by a vicious animal.
- 21 One who dies while in pursuit of Sacred knowledge.
- 22 The *Murtezzin* who gives the adhan to attain reward and dies.

¹¹*The Presence of a Case and Its Judgement in the Court of Allah*

The Messenger of Allah ﷺ once said, "A case will be presented in the court of Allah regarding the one who died due to a plague. The martyrs will say that this is our brother in the same manner as we were. The people who died in a battle through illness or other means will say he is not brother as he not died in the same manner we did, on a bed. Allah will command, "Look at his wounds; if the wounds are similar to those of the martyrs then he will be regarded as a martyr. You will see ■ his wounds are of those identical to a martyr, hence he will be regarded as one."

- 23 A merchant who dies on the way.
 24 One who dies due to nausea and vomiting in a ship.
 25 One who nurtures his children and brings them up in accordance to the commands of Allah and feeds them only halal will be regarding ■ a martyr when he dies.
 ■ Whoever recites the following twenty-five times:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

Allahumma barik li fil mawti wa janna bi'ad mawt

"O Allah! Bless me during and after my death."

- 27 One who continuously performs the Chaah prayer (post-sunrise optional prayer) and fasts for the three days (13th, 14th and the 15th of) every month and does not miss his Witr whether he is travelling or not.
 ■ One who acts upon the Sunnah at the time of tribulations of the ummah will not only get the reward of one but a hundred martyrs.

- 29 One who recites the following forty times during an illness and dies will attain the reward of a martyr. If he does not die then all his sins shall be forgiven:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

"There is no one worthy of worship, except You (O Allah!) You are the Most Glorified, and (surely) I am from those who have done wrong upon themselves."

- 30 The one who ties horses (or other equipment) for the Islamic army on the boundaries of the non-believers; in order to secure the Muslims from any attack from the side of the non-believers.
 31 One who recites Surah Yasin every night.
 32 One who dies in the night in the state of Wuzu.
 33 One who recites durud (invokes blessings) on the Messenger of Allah ﷺ a hundred times.

- 34 One who sincerely asks Allah that he dies in His path is also regarded as a martyr.
 35 One who dies on a Friday.
 36 One who recites the invocation cited below three times in the morning and recites the last three verses of Surah al-Hashr [Chapter-28, Surah-59], then Allah appoints seventy thousand angels, who make dua for his forgiveness until the evening and if he dies on that day then he will be regarded as a martyr. Whoever carries out this action ■ the evening then the same number of angels make dua for his forgiveness until the following morning and if he dies during this, then he will be regarded as a martyr.

أَعُوذُ بِاللَّهِ مِنَ الْغُرُوبِ وَالْأُفْلَاقِ

A'udhu Billaahit Sami'il Aleem minash shaytanir rajim

"I seek refuge of Allah, the All-Hearing, the All-Knowing, from Satan the cursed" [Nizam-e-Shari'at - Pgs. 370-372]

Visiting Graves

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كُنْتُ بِجَنَّةِ الْبَقَرِ قُلْتُ يَا رَسُولَ اللَّهِ (س)

1. Hadrat Buraydah ؓ reported that the Messenger of Allah ﷺ said, "I forbade you to visit graves, but [I give you the permission now to] visit them."

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كُنْتُ بِجَنَّةِ الْبَقَرِ قُلْتُ يَا رَسُولَ اللَّهِ (س)

2. Hadrat Ibn Mas'ud ؓ reported that the Messenger of Allah ﷺ has said, "I forbade you to visit graves, but you may now visit them, because they produce abstinence from the world and act as a reminder of the Hereafter."

Notes

- a) The best manner of visiting the graves is to enter from the side of the feet and then to stand near the face of the deceased [in the grave]. The one should recite:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ إِنِّي أَتِيكَ بِكَافِرٍ مُّشْرِكٍ فَاصْفِهِ لِي وَأَعِزِّهِ لِي وَارْحَمْهُ لِي وَارْحَمْ أَهْلَ بَيْتِهِ وَارْحَمْ أَهْلَ قَبْرِهِ

Assalamu 'alaikum Abia Dar Qamūm Mu'minin Antum Ima Salafu wa Ima Irshā' Allahi bikum Lahiqun Mīr 'alillah Ima wa lakumul 'Afaq wa 'Afyah.

"Peace be upon you, O the families of the believers! You are our predecessors and Allah willing, we shall meet you. We ask Allah to give us and ourselves forgiveness and compassion."

- b) Then one should recite durud sharī three, five, seven or an odd number of times. Thereafter one should recite however many surahs of the Holy Qur'an; for example, Surah Yasin, Surah Mulk, the 4 'Qul's, Surah al-Fatihah, Alif-Laam-Mim until "Mullihun" and the Ayah al-Kursi, and "Amanat Rasul". Finally, one should recite durud sharī and send the Thawaab to the deceased [Isale-thawaab]. It is best that one makes the intention of sending the reward to all the mu'minin and mu'minat (male and female believers) as everyone shall receive the full reward without their rewards being decreased. [Radd al-Muhar]

- c) It is permissible to take on a journey to visit the graves of the Awliya. [Bahar-e-Shari'at]

- d) To visit the graves of the Awliya is the sign that one has sincere love for Allah. To state that those who visit the graves are innovators or are kuffar (disbelievers) is open misguidance and foolishness. [at-Tafsir as-Sawi Vol. 1 Pg. 245]

- e) It is open misguidance to state that Muslims who visit the graves of the Awliya are kafir. To visit the graves of the Awliya is never polytheism ■

worshipping other than Allah. In fact it is from the signs that one loves Allah.

- g) If such acts are present in the 'Urs, which are against the Shar'ah, then one should not stop paying visit to the grave because of this as one should not leave good deeds by seeing such things. However, one should feel bad about it and prevent it however they can and however much they can as in the Hadith it states:

When any one of you sees something which is against Shar'ah, then he should remove it by power. If he cannot do so, then by his tongue. If he cannot even do this, then he should feel unhappy about it in his heart, and this is the weakest form of Imān [Faith].

[Narrated by Imam Ahmad in his Musnad and Imam Muslim in his Sahih on the authority of Hadrat Abu Sa'id ؓ] This has been stated in Radd al-Muhar Vol. 1 Pg. 631.

- g) It is strictly forbidden for women ■ visit the graves of their friends or relatives ■ they shall mourn and wail (cry out loud).

- h) There is no harm for old women to pay visit to the graves of the Awliya to gain blessings. However, it is prohibited for the young females.

It has been stated in Radd al-Muhar Vol. 1 Pg. 631:

There is no harm for old women to gain blessings by visiting graves of the Awliya. However, this is disliked for young females, like it is (disliked) for them to attend the mosques to perform prayer with congregation.

Shaykh at-Tahawi has written something to the same effect:

Conclusively, women are allowed to visit the graves only in such a circumstance where there shall be no fitnah (tribulations) caused. [Tahawi Pg. 376]

The great Faqih, Sadr al-Shari'ah 'Allama Amjad 'Ali states: It is a more preventative measure that women (old or young) be prevented from visiting the graves. [Bahar-e-Shari'at - Chapter 4, Pg. 549]

- j) It is prohibited to touch or rub ones hands on the graves; or to kiss the graves; or to bow in front of them; or to rub ones face on the ground (in front of the graves). This has been stated in Ashi'ah al-I'lam' at Vol. 1 Pg. 716 by Hadrat Shaykh 'Abd al-Haq 'Muhaddith-e-Dehliwī'.

It has also been stated in Fatawa-e-'Alamgiri Vol. 5 Pg. 304 that:
Do not rub hands ■ the graves, nor kiss it, as this is from the practices of the Christians.

In Fatawa-e-Razviyyah Vol. 4 Pg. 8 it states the impermissibility of kissing the graves.

- j) It is forbidden to prostrate in front of a grave and to do so with the intention of worship is *kufi* (disbelieved).

In Sharh Fiqh al-Akbar [Pg. 230] it states: *Prostrating to anyone or anything other than Allah is Haram.*

In Fatawa-e-'Alamgiri Vol. 5 Pg. 231 it has been stated: *Faqih Abu Ja'far has stated that if one prostrated in front of a King with the intention of worship or one didn't have any intention at that time, then that person has become a Kafir.*

(For more detail on this subject, please study the treatise authored by Imam Ahmad Raza Khan, entitled "*al-Zubdah al-Zakiyyah fi Tahriri Sufid al-Tahiyah*" [written in the year 1337 A.H. Also cited in Fatawa-e-Razaviyyah - Vol. 22 Pgs. 425-542])

Charity and Blessings for the Deceased (Isaal-e-Thawaab)

عن عن ابن عمر بن عبد الله قال يا رسول الله ما لنا في الصدقة التي نأخذ من أموالنا؟
يقول (المراد بالمرءة، والصدقة)

1. Hadrat Sa'd ibn 'Ubadah ؓ reported that he asked, "O Messenger of Allah ؐ, Umm-e-Sa'd (his mother) has died. What form of sadaqah (charity) is the

best? He said, "Water." So, he dug a well and declared that it is for Umm-e-Sa'd [i.e. its reward is for Umm-e-Sa'd.]

عن عن ابن عمر بن عبد الله قال يا رسول الله ما لنا في الصدقة التي نأخذ من أموالنا؟
يقول (المراد بالمرءة، والصدقة)

2. Hadrat 'Aisha RadiyAllahu 'anha reported that a man said to the Holy Prophet ؐ, "My mother died all of a sudden and she did not leave anything by will. I think she would have given sadaqah if she would have spoken at the verge of her death. Will she have the reward if I give sadaqah now on her behalf?" He said, "Yes."

Commentary

Imam al-Nawawi states: *It is evident from this Hadith that if charity is given on behalf of the deceased then the benefit and reward of this charity shall be given to the deceased. Upon this is the unanimity of the scholars of Islam.* [Sharh Imam al-Nawawi - Vol. 1 Pg. 364]

Notes

1. Water is the best form charity for the Isal-e-Thawaab (sending reward) of the deceased; such ■ digging wells and sending the reward of this act to the deceased.
2. It is better to send the reward of any good act to ■ deceased, as stated in Tafsir-e-'Azizi [Chapter: 30, Pg. 113]
3. To utter the words for Isal-e-Thawaab by the tongue, is the sunnat of the Companions.
4. It is permissible to do the Isal-e-Thawaab (sending reward), having food and drink in front, as Hadrat Sa'd ؓ, when he performed Isal-e-Thawaab, used a word which indicates that something is 'near' as he stated:
"O my Lord send the reward of the water of this well to my mother."

This meant that the well was in front of him (Thus, there is no harm whatsoever in having food and drink in front).

5. It is also permissible to perform Isal-e-Thawaab before distributing food and so on, ■ a poor person or someone in needy, just as the Companion (Hadrat Sa'd) before the well was prepared, did the Isal-e-Thawaab, despite the fact that the reward will be given after the people use the water from that well. Therefore, even though one shall be rewarded for feeding or quenching the thirst of the poor and the needy, but it is still permissible to send that reward prior to feeding or giving them water.

6. If the name of the deceased person is mentioned on the food present during the Isal-e-Thawaab then that food does not, in anyway become Haram to eat. For example, someone says, "This goat (the reward of sacrificing it) is for Hadrat al-Chauth al-A'zam & and so on." This is because the great Companion related the well to the name of his mother and hence, the well is famously known as Bir-e-Umm-e-Sa'd (the well of the mother of Hadrat Sa'd &).

7. A person can give fidya (pay a ransom for the omission of certain religious duties) on behalf of the deceased for all the obligatory prayers and fasts that may have been missed.

It has been transmitted in a Hadith that the Messenger of Allah ﷺ has stated, "Whoever passes away (dies) and the deceased had not done the quza of the fasts that he missed (or any other religious duty that was incumbent upon him to accomplish), then a poor person should be fed on behalf of that deceased, for every fast missed." In another Hadith it has been stated, "No one should fast or perform prayers ■ behalf of another person. However, one can feed the poor on his behalf." [Maraqil Falah - Pg. 238]

Sayyid al-Ulama Imam al-Tahawi states, "There is textual proof with regards to feeding a poor person on behalf (of a deceased) for the (obligatory) fasts that were missed. The scholars are united on the opinion that in this ruling (of feeding the poor in order to accomplish the missed religious duties) prayer is like feeding, as it (prayer) is of more importance than feeding." [Maraqil Falah - Pg. 237]

Therefore, any person who passed away and had the religious duty to accomplish the obligatory prayers and fasts, but did not do so, and leaves behind that a ransom be paid on his/her (the deceased) behalf, then the heirs should pay the amount for ransom on behalf of the deceased.

Imam al-Haskali states, "If someone passed away, yet he/she had not fulfilled the duty of performing the obligatory prayers (performing their quza if they were missed), and left a will (wasiyah) that ■ ransom be paid, then for each prayer and for each fast missed, 1/2 a will (approximately 2 Kg 45 grams or its equivalent value in money) of wheat should be given to the poor from a third of his wealth that he left in inheritance (the Sadaqat-e-Fitr)." [Radd al-Muhar - Vol. 1 Pg. 492]

Imam Ibn Abidin al-Shami states, "Even if the deceased had not left by will (that a ransom be paid on his behalf) then if the heirs do pay a ransom, then Imam Muhammad has stated that Allah-Willing this shall also suffice on behalf of the deceased." [Radd al-Muhar - vol. 1 Pg. 492]

Even if the deceased performed his prayers on time, and kept all the obligatory fasts in the month of Ramadan, then still people should give ransom on his/her behalf. This is because generally people start to perform their obligatory prayers when they reach old age, but when they were young or immediately after they reached the age of puberty, they did not perform these obligatory prayers. Thus, the Quza of such prayers is not performed, and remains a religious duty on the deceased.

Plus, the fact that in accomplishing such religious duties such as performing the five obligatory prayers, people do not bear in mind all the rules and regulations about such duties.

For example, for the prayers, many do not know how to clean their clothes, ■ when the ablution or bathing becomes necessary; many do not know that sniffing water upto the soft part of the nose is Fard (obligatory) in Ghusl, and thus, their Ghusl remains incomplete, and they remain in the state of defilement (impurity). They wash some of the parts obligatory to wash in ablution, but leave some parts (even if it be a hair-like place) unwashed; some do not place the soft part of their nose on the ground when performing sijdah in prayer, nor do some place their forehead on the ground, thus their prayer remains incomplete.

Some do not place the minimum of three toes of each foot firmly on the ground, pointing them towards the Qiblah, and so their prayer remains unaccomplished; some do not recite the Holy Qur'an with the correct pronunciation and rules of Tajweed. In fact, sometimes their prayer is invalidated because of the changes made in the meaning due to incorrect pronunciation.

Therefore, even if in the apparent sense such people may have performed their prayer, the religious duty still remains unaccomplished, and so the heirs should pay a ransom on their behalf.

Likewise, when fasting some do not take into consideration the rules and regulations of fasting; what breaks it what makes a kaifara obligatory and so on. Some continue to eat and drink even if the time of Sehri has finished. Therefore, the family of the deceased should give a fidya on his/her behalf.

One must remember, however, that one can never miss the obligatory prayers or fasts relying on the fact that a ransom can be paid. In fact, some scholars have stated that to give a fidya in such a situation is not permissible at all. [Isqat al-Sawm was Salaah - Imam Shaykh Muhammad Salih Al-Kurayji, Grand-Mufti of Makkah al-Mukarramah - Pg. 15]

How much Fidya (ransom) should be given to the Poor?

For example, if Person A wanted to send a fidya (money as a ransom on behalf of his father who passed away at the age of 72) to India, then 2 Kilo ■ grams of wheat or its equivalent value should be given to a poor person.

So, the value of 2 Kilo 45 grams of wheat = approx. 25 Indian rupees

Remember the ransom shall be given for 6 Salaahs²⁸.

Therefore, $25 \times 6 = 150$ rupees. Now, ■ a lunar year there are 355 days.

Therefore: $150 \times 355 = 53250$ Indian rupees. This is the ransom for one year's obligatory prayers.

²⁸ (1) 2 rak'as fard, (2) 4 rak'as Zohar, (3) 4 rak'as 'Asr, (4) 3 rak'as Maghrib, (5) 4 rak'as Tahajjud, and (6) 3 rak'as Witr Wajib

In the Islamic Law, the minimum age in which a male becomes an adult is 12 Islamic years, and for a female it is 9 Islamic years.

Thus, the amount (53250) should be multiplied by ■ (the age 72 - 12 which is the minimum age a male becomes an adult), which gives a total of 3,195,000 rupees.

Now, if Person A's father also did not fast for the 30 days of Ramadan, then for one year's total ransom for prayers and fasts:

For prayers:	25	×	6	=	53250
For fasts:	+25	×	30	=	750
				=	54,000 rupees for one year

Then, multiply the number of years that these prayers and fasts were missed and that shall be total value of the fidya to be given.

All the above notes have been taken from *Fatawa-e-Razawiyyah* - Imam Ahmed Raza Khan &- Vol. 10 Pgs. 540-547 and also from *Fatawa-e-Barakatullah* - Hadrat 'Allama Mufti Jalaluddin Ahmad Amjadi - Pgs. 315-318]

Chapter Five

كِتَابُ الزَّكَاةِ

Book of
Zakāh

THE BOOK OF ZAKAH

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم من استغنى عن المال فلا يزكها فهو على خطئ عظيم الحلال -

(الترمذى)

1. Hadrat ibn 'Umar ؓ reported that the Messenger of Allah ﷺ said, "The who gains wealth is not liable to give Zakat on it till a year passes."

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم من استغنى عن المال فلا يزكها فهو على خطئ عظيم الحلال -

كانت يوزك الزينة مملوكة له عذبة من لبي فأنس عليا بن أبي بكر فزكها جنته وبعثه وتكون

2. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ said, "If any one is the owner of wealth more than the threshold (Nisab) for gold and silver but still does not pay what ■ due on him, then on the Day of Resurrection, plates of fire will be layed out for him. These will then be heated in the fire of Hell and his sides, his forehead and his back will be cauterised with them. Whenever these cool down, the process is repeated for ■ day, (the extent of which will be fifty thousand years,) until judgement is pronounced upon the servants, and he sees whether his path has taken him to Paradise or Hell."

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم من استغنى عن المال فلا يزكها فهو على خطئ عظيم الحلال -

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم من استغنى عن المال فلا يزكها فهو على خطئ عظيم الحلال -

3. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ said, "Whoever is given wealth by Allah yet does not pay the Zakat of his wealth, then on the Day of Resurrection his wealth will be made like a bald headed

poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks saying, 'I am your wealth, I am your treasure.' Then the Holy Prophet ؐ recited the verses: 'And let not those who are miserly with regard to what Allah has bestowed upon them of His bounty and grieve, ever think that this miserliness is good for them. Nay, this miserliness is the worst for them. Soon the riches for which they were miserly shall form a twisted collar round their necks on the Day of Resurrection.'"

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم من استغنى عن المال فلا يزكها فهو على خطئ عظيم الحلال -

وكانت يوزك الزينة مملوكة له عذبة من لبي فأنس عليا بن أبي بكر فزكها جنته وبعثه وتكون

4. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ said, "On the Day of Resurrection the kanz (treasure or wealth of which, Zakat has not been paid) of anyone of you will appear in the shape of a huge bald headed poisonous male snake and its owner will run away from it, but it will follow him until it (the snake, which in reality was the owner's wealth) will find its owner and the owner shall give his fingers to the snake ■ devour."

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم من استغنى عن المال فلا يزكها فهو على خطئ عظيم الحلال -

وكانت يوزك الزينة مملوكة له عذبة من لبي فأنس عليا بن أبي بكر فزكها جنته وبعثه وتكون

5. Hadrat 'Amr ibn Shu'ab ؓ narrates from his father, who narrates from his grandfather (Hadrat Abdullah Ibn 'Amr ibn al-'As ؓ) that two women came to the dignified court of the Messenger of Allah ﷺ, wearing gold bangles on their wrists. The Messenger of Allah ﷺ asked them whether they paid zakat on them. On their reply in the negative, he asked them whether they wanted Allah to put two bangles of fire on them. When both the women replied in the negative, the Messenger of Allah ﷺ told them, "Pay the Zakat due on them."

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم من استغنى عن المال فلا يزكها فهو على خطئ عظيم الحلال -

وكانت يوزك الزينة مملوكة له عذبة من لبي فأنس عليا بن أبي بكر فزكها جنته وبعثه وتكون

6. Hadrat Samurah ibn Jundub ؓ reported that the Messenger of Allah ﷺ used to command us to give Zakah on a proportion of business goods that we had.

عن ابن عمر رضي الله عنهما قال قال رسول الله صلى الله عليه وسلم قال يا أيها التجار اؤمروا ببيع ما كنتم تبيعون من البضائع على قدر ما كنتم تبيعون من البضائع (رواه الشيخان)

7. Hadrat Musa ibn Talha ؓ reported: "I have the letter of Hadrat Mu'adh ibn Jabal ؓ, which was sent to him from the Messenger of Allah ﷺ. (The narrator states that the Messenger of Allah ﷺ ordered him to collect Zakah on wheat, barley, raisins and dates."

Notes

- Zakah is obligatory on a person who is a *Malik-e-Nisab* - owner of assets or wealth worth more than the threshold (Nisab limit as shown below).
- The Nisab limit for gold is $7\frac{1}{2}$ Tola - 93 grammes 312 milligrammes, or its equivalent amount in money.
- The Nisab limit for silver is $52\frac{1}{2}$ Tola - 653 grammes 184 milligrammes, or its equivalent amount in money. [Ashrafia Monthly magazine - May 2004, and Fatawa Markazi Tarteerat-e-Ilmi - Pgs. 66-67 - 11th year]
- When one has assets (whether in the form of gold, silver, cash, stocks, shares, business stock, pensions, livestock, agricultural output e.t.c.) above the Nisab limit, then one fortieth - 2.5% - of the total asset is to be given in Zakah.
For example, Person A has assets the value of £3,000, in excess of any outstanding living expenses. So, he/she is liable to pay Zakah on the £3,000 at a rate of 2.5%. £3000/40 = £75.00 (Zakah)
- When calculating the equivalent value to the weight for the Nisab of gold or silver, one must establish the current market rate for gold and/or silver. (The current market rate for gold and silver can be taken from www.kitco.com).

- 0 To delay the payment of the Zakah is an act of sin and such a person's testimony is regarded as unreliable, and is thus, rejected. [Bahar-e-Shariat and Fatawa-e-'Alamgiri - Vol. 1 Pg. 160]

- g) It is not permissible to use money given in Zakah (Zakah money) for the purchase of the kafan (shroud) or burial of the deceased. Nor, can such money be used in the building of mosques or madrasahs (Islamic schools, colleges or universities). [Fatawa-e-'Alamgiri - Vol. 1 Pg. 176]

- h) If the Zakah money is to be used for the construction of a mosque, madrasah etc, then the method of making such money usable in such places is that one does *Hafiz-e-Shari'*. This means that all of the Zakah money is given to a poor person, who shall be made the possessor of this money. Thereafter, the poor person with his own will and desire shall give money back to the mosque or the madrasah. In this case, both recipients shall receive equal reward.

- i) *Hafiz-e-Shari'* (the method of which has been mentioned above) has been proven from many verses of the Holy Qur'an as well as explicit texts from the Ahadith of the Messenger of Allah ﷺ. Such methods are undertaken to ensure that no one is sinful of using the Zakah money in the wrong place. This is because Zakah cannot be used to construct buildings such as mosques or educational institutes such as a madrasah, only on the condition that such wealth (Zakah) is given to a poor person, who then gives it as a sadaqah (charity) to the mosque or the madrasah. In this way, the wealth spent is Halal and permissible to use, without a shadow of doubt.

In the books of Usul al-Fiqh (Principles of Islamic Jurisprudence) in the Chapter of *Adh-shabteh bil-Qada'* the following Hadith has been mentioned:

Narrated on the authority of the Mother of the Believers, Sayyidatuna 'Aisha as-Siddiqah RadiyAllahu 'anha, who reports that the Messenger of Allah ﷺ entered into the house and there was meal being cooked in a pot made out of stone. Someone gave some bread and some soup (which was in the house) to the Messenger of Allah ﷺ. So, the Messenger of Allah ﷺ said, "I did not see (prior to leaving the house) meat in this pot." They said, "Yes. However, this is meat that was given as a sadaqah to Barirah [who was the maid-servant of Sayyidatuna 'Aisha - Nur al-Anwar Pg. 202] and you do not eat from the

Sadaqah." The Messenger of Allah ﷺ stated, "It is a sadaqah for Barirah and a gift for us." [Nur al-Anwar - Pg. ■ and footnote: 25]

So, an item which was initially a sadaqah for someone, changes its attribute when it is given to someone else. Thus, the money when given to a poor person is Zakah. However, when the poor person gives the money to anyone else, it shall be regarded as charity and not Zakah. [Usul al-Shashi and Nur al-Anwar]

Prophet Ayyub عليه السلام swore ■ oath that he shall strike 100 lashes on her wife So, Almighty Allah stated:

وَلَا يَنْفَعُكَ جُنُودُكَ وَلَا جُنُودُكَ

"And We said, *take in your hand a broom of dry grass and strike thenceforth and break not your oath...*" [Sura: 38, Verse: 44]

Hadrat Muhammad ibn Muthanna رضي الله عنه has narrated from Hadrat 'Uthman ibn 'Umar رضي الله عنه who narrates from Hadrat Fulayh رضي الله عنها, who narrates from Hadrat Salih ibn Sa'd رضي الله عنه that in the blessed era of the Messenger of Allah ﷺ a girl became pregnant through an illicit relationship. She was asked, "From whom have you become pregnant?" She replied, "From such and such a feeble man." The (weak) man was asked, and he confessed (that he had committed fornication). The Messenger of Allah ﷺ said, "This man is too weak; he will not be able to bear the punishment of a hundred lashes." So, the Messenger of Allah ﷺ got hold of a branch (of a date-tree), which had a hundred splits to it, and the man was hit once with this branch. [Fatawa-e-Razawiyah - Vol. 10 Pgs. 197-199]

When there was a dispute between the two wives of Prophet Ibrahim عليه السلام Hadrat Hajira and Hadrat Sarah RadiyAllahu 'anhuma-the latter swore that "If I find the opportunity I shall cut any part from Hadrat Hajar's body." So, Allah the Almighty commanded Prophet Ibrahim (by sending the Archangel Gabriel to him) to settle the argument between his two wives. When the settlement was done, Hadrat Sarah asked, "How can I free myself from the oath which I swore?" Allah sent ■ revelation to Prophet Ibrahim that, "Command Sarah that she pierces the ear of Hajira; and she shall be freed of

her oath." Hadrat Sarah did as commanded. From that day since, the tradition has been among women to pierce their ears. This has been stated in al-Fatawa at-Tahtakaniyah. [Fatawa-e-Barkatīyah - Pg. 320 with reference to Ghannu 'Uyun al-Basā'ir Sharh al-Ashbah wa al-Nazā'ir - Vol. 4 Pg. 230]

It is Haram (unlawful) to give Zakah to any Wahabi (or anyone who has insulted the Messenger of Allah ﷺ in anyway whatsoever), even if it be his own father. According to the Islamic Law, they are apostates and have come out of the folds of Islam. If the Zakah has been given, it shall not be valid. Therefore, the obligation will remain incomplete upon the person who gave it

k) It is necessary to give one tenth ('Ushr) of crops such ■ wheat, barley, oats, corn, rice, and all types of grains and insect: safflower, walnuts, peanuts, all types of nuts; all types of fruit, cotton, flowers, sugarcane, melon, watermelon, eggplants, and all types of vegetables whether a little or much has grown. [Fatawa-e-'Alamgiri, Bahar-e-Shari'at]

l) Such farming ground that is cultivated by rainwater or water from a stream then 'Ushr (one tenth of the crops) has to be given. If the farming ground, for some days, has been cultivated using rainwater and for some days by water brought in buckets, then if in most of the days, natural water is used then 'Ushr (one tenth) is Wajib. Otherwise, if most of the time water brought in buckets is used, then one twentieth of the crops are necessary to be given in Zakah. [al-Durr al-Mukhtar, Radd al-Muhar]

m) 1/10 or 1/20 of the whole total of crops is to be calculated when 1/10 ('Ushr) or 1/20 (twentieth) part of it has to be given in Zakaah.

n) The expenses of farming, such as ploughing equipment, tractors and its expense, the animals, seeds, wages of those who are assigned for security or to plough the ground and so on, then none of these expenses shall be subtracted from the Ushr. [al-Durr al-Mukhtar, Bahar-e-Shari'at]

o) When giving Zakah or separating Zakah money from the rest of the wealth, it is necessary to have the intention of giving Zakah. Intention in this context means that if one is asked, then without thinking, he answers that it is money for Zakah. [Fatawa-e-'Alamgiri]

P) Anyone gave money in charity (voluntary) throughout the year. Thereafter, he finally made the intention that, "all that I have given is Zakah", then such an intention will not count. [Fatawa-e-Alamgiri]

g) It is not necessary when giving the Zakah money to say to the poor person (or to those whom Zakah can be given) that this is Zakah, as only the intention is sufficient. If one gave Zakah saying, "this is Eid gift for you", or "this is a present for you," or other similar words, but had the intention of giving Zakah, then the Zakah will count. [Bahar-e-Shari'at]

f) If a whole lunar year passes on a person's wealth and two days prior to the completing of the lunar year, he receives additional wealth, then Zakah will be paid on this also.

For example, Person A had £3000, in excess of the Hajjat-e-Asilyyah (past necessities for living) and in excess of any outstanding living expenses. A whole Islamic lunar year had passed on this wealth, but one day before the year had finished he received £2,500. Then, £2,500 will be added to the initial £3,000, making the total £5,500; and it is upon this new total that the Zakah will be calculated at 2.5%.

Saddaqaat-ul-Fitr

[illegible]

1. Haatir ibn Umar **ؓ** said, "The Prophet **ؐ** made incumbent on every male or female, free man or slave, young or old, the payment of one Sa' of dates or barley as Sadagah-ul-Fitr. The Messenger of Allah **ؐ** commanded that the Sadagah be paid before one goes to perform the Eid prayer."

عن الحسن بن يقطين عن أبيه عن كل من الجاهلي والفتنة وهو يكرهه فنهض عن العمل الدوامي في الجاهلية
وبنصره هذا، والفتنة قد عرفت أن تفرقها أو ينفق عليها ولا فتن على كل من كان أو عفاكول، أي أي كذا
كيف - (أبو داود، الطائفة)

2. **Hadrat Hasan** ؓ said: **Hadrat Ibn Abbas** ؓ preached the people towards the end of Ramadan, standing on the pulpit (in the mosque) of al-Basrah. He said: "Bring forth the Sadaqah relating to your fast." The people, as it were, could not understand. "Which of the people of al-Madina are present here? Stand for your brethren and teach them for they do not know" said **Hadrat Jun' Abbas**. He further added: "The Messenger of Allah ؐ prescribed this Sadaqah as one Sa' of dried dates or barley, or half a sa' of wheat payable by every freeman or slave, male or female, young or old." When **Hadrat Ali** came (to Basrah), he found that the price had come down. He said: "Allah has given prosperity to you, so give one Sa' of everything (as sadaqah)."

[illegible]



3. Hadral 'Abdullah ibn Tha'aba & or Tha'aba ibn 'Abdullah & (narrator cannot recall exactly what the name was) ibn Abu Saghir &, who narrates from his father that the Messenger of Allah & said, "One Sa' of wheat is enough from every two: young or old, freeman or slave, male or female. Those of you who are rich will be purified by Allah, and those of you who are poor will have more returned to them from Allah than what they gave."

عن ابن عباس قال فخرج رسول الله صلى الله عليه وسلم ركبا فخطب للعلماء والفقهاء ومن التمسوا والراغبين والطلبة في المسجد فكان - (ابن طبراني)

4. Hadrat 'Abdullah ibn 'Abbas ؓ reported that the Messenger of Allah ﷺ prescribed Sa'daqlul Fitr so that the fasts (kept throughout the month of

Ramadan) are purified from any falsehood, wrongdoing or evil talk, and (at the same time) it shall assist to feed the poor and the needy.

[illegible]

5. Hadrat 'Amr ibn Shu'ayb  reports from his father, who reports from his grandfather that the Holy Prophet  sent a person to call out loud in the streets of Makkah al-Mukarramah that Sadagat ul Fitr is Wajib (necessary) upon every Muslim male or female, freeman or a slave, young or old.

Notes

- a) **Sadaga-e-Fitr is Wajib** upon such a person who owns assets, which equal the value of the Nisab. Such individuals should give Sadaga-e-Fitr on their behalf and on behalf of their children, if they do not own assets equal to the value of Nisab. Yes, however, if the children do own assets which are equal to or more than the Nisab limit, then the Sadaga-e-Fitr shall be given from their own wealth. [al-Durr al-Mukhtar, Bahar-e-Shari'at]

- b) The owner of Nisch in the ruling ■ regards Sadaga-e-Fitr is such a person who has 7 ½ Tola gold (93 grammes 312 milligrammes), or 52 ½ Tola silver (653 grammes 184 milligrammes), or their equivalent value in money or any other form of asset. Or, one owns a business or non-business stock equivalent to that value, and these goods are additional to the basic necessities of living (Hajāt-e-Asliyah).

- c) For the *Sadaga-e-Fitr* to become *Wajib* it is not necessary that one has fasted. Therefore, if anyone did not fast due to any excuse valid in the eyes of the Islamic Law; such as one is a *musafir* (travelling to a destination which is at a distance of approximately 57 ½ miles or 92 kilometres), or is ill such that his illness shall become worse if he fasts, or because of weakness caused by old age, or – Allah forbid! – One did not keep the fasts due to any non-valid reason, then the *Sadaga-e-Fitr* is still *Wajib* upon the person. [Radd al-Muhhtar – Vol. 2 Pg. 76 and *Bahar-e-Shariat*]

d) If the father is poor such that he cannot give his own *Sadaqa-e-Fitr* let alone on behalf of his children, or has passed away, then it is wajib on the grandfather to give *Sadaqa-e-Fitr* on behalf of his grandchildren. [al-Durr al-Mukhtar]

e) If one wants to give anything besides wheat, barley, dates, or raisins, for example, rice, millet or any other linseed, then the price of 1 sa' of wheat or $\frac{1}{4}$ sa' of barley should be taken into consideration.

3. The price of one Sa' is approximately (may fluctuate) £2.50. Therefore, half a Sa' is £1.25. In terms of weight, one Sa' is four pounds, six and a half ounces (4lb 6.5 oz) and half a Sa' is two pounds, three and a quarter ounces (2lb 3.25 oz).

g) It is Mustahab (act of great reward) to give the Sadaqa-e-Fitr on the morning of Eid day (after the beginning time for Fajr), before going to the Eidgah to perform the Eid prayer. [Fatawa-e-'Alamgiri - Vol. 1, Pg. 180].

h) It is permissible to give *Sadaqa-e-hir* prior to the month of Ramadan or in Ramadan before the day of Eid. [Fatawa-e-'Alamgiri - Vol. 1 Pg. 179 and al-Durr al-Mukhtar].

The Generous and the Miserly

من أن يستغيبه قال تعالى ومنزل القرآن عليه وعلى آله وصحبه وسلم

[illegible]

1. Hadrat Abu Sa'id ؓ reported that the Messenger of Allah ﷺ has said, "It is better for a man to give a dirham as Sadaqah during his lifetime than to give a hundred at the time of his death."

[illegible]

2. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "The generous man is near Allah, near Paradise, near men and far from Hell. But the miserly man is far from Allah, far from Paradise, far from men and near Hell. Indeed, an ignorant man who is generous is dearer to Allah than a worshipper who is miserly."

مِنْ أَيْ كَيْفَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَسْلُكُ أَهْلَهُ حَتَّى لَا يَجِدَ وَلَا يَخْلُفَ
(الترمذي)

3. Hadrat Abu Bakr al-Siddiq ؓ reported that the Messenger of Allah ﷺ has said, "Neither a deceitful nor a miser, nor the one who keeps reminding people of the favours he has done, shall enter Paradise."

عن ابن أبي عمير قال قال رسول الله صلى الله عليه وآله وسلم لا يجزي عبادي في كل يوم إلا دينار

4. Hadrat Abu Sa'id al-Khudri ra said that the Holy Prophet sa said, "No two things i.e. misery and bad character can combine in a true believer."

[illegible][illegible]

5. Hadrat Abu Hurairah ra said that the Holy Prophet sa said, "Allah willed to test three men from the Children of Israel; one was suffering from leprosy, the other was a bald-headed man and the third man was blind. So, He sent to them an angel who came to the one suffering from leprosy and said, 'what thing do you like most?' He replied, 'a good colour and a good skin; for the people have a strong aversion to me.' The angel touched him and his illness was cured, and he was given a good colour and beautiful skin. The angel asked him, 'What kind of property do you like best?' He replied, 'Camels (or cows).' (The narrator is in doubt, for either the leper or the bald-headed man demanded camels and the other demanded cows.) So he (i.e. the leper) was given a pregnant she-camel, and the angel said (to him), 'May Allah bless you in it.'

The angel then went to the bald-headed man and said, 'What thing do you like most?' He said, 'I like beautiful hair and wish to be cured of this disease, for the people feel repulsion for me.' The angel touched him and his illness was cured and he was given beautiful hair. The angel asked (him), 'What

kind of property do you like best? He replied, 'Cows.' The angel gave him a pregnant cow and said, 'May Allah bless you in it.'

The angel then went to the blind man and asked, 'What thing do you like best?' He said, '(I like) that Allah may restore my eye-sight to me so that I may see the people.' The angel touched his eyes and Allah restored his eye-sight. The angel asked him, 'What kind of property do you like best?' He replied 'Sheep.' The angel gave him a pregnant sheep. Afterwards, all the three pregnant animals gave birth to young ones and multiplied, bringing forth so much that one of the (three) men had a herd of camels filling a valley, one had a herd of cows filling a valley, and one had a flock of sheep filling a valley.

Then the angel, disguised in the shape and appearance of a leper, went to the leper and said, 'I am a poor man, who has lost all means of livelihood while on a journey. None will satisfy my need except the grace of Allah and your assistance. In the Name of Him, Who has given you such nice colour and beautiful skin and much property, I ask you to give me a camel so that I may reach my destination.' The man replied, 'I have many obligations (so I cannot give you).' The angel said, 'I think I know you; were you not a leper to whom the people had a strong aversion? Were you not a poor man and then Allah gave you (all this property)?' He replied, '(This is all wrong). I got this property through inheritance from my fore-fathers.' The angel said, 'If you are telling a lie, then let Allah make you as you were before.'

Then the angel, disguised in the shape and appearance of a bald man, went to the bald man and said to him the same as he told the first one, and he too answered the same as the first one did. The angel said, 'If you are telling a lie, then let Allah make you as you were before.'

The angel, disguised in the shape of a blind man, then went to the blind man and said, 'I am a poor man and a traveller, whose means of livelihood have been exhausted while on a journey. I have nobody to help me except Allah and after Him, you yourself. I ask you in the Name of Him, Who has restored your eye-sight to give me a sheep, so that with its help, I may complete my journey.' The man said, 'No doubt, I was blind and Allah gave me back my eye-sight; I was poor and Allah made me rich, so take anything

you wish from my property. By Allah, I will not stop you from taking anything (you need) of my property which you may take for Allah's sake.'

The angel replied, 'Keep your property with you. All of you (i.e. the three men) have been tested and Allah is pleased with you and is angry with your two Companions.'

Begging from People

عن عبد الله بن عمر قال قال رسول الله صلى الله عليه وسلم قال رسول الله صلى الله عليه وسلم لا يسأل الناس على فقره

أبو عبد الله رضي الله عنه وأجمعين (مسند)

1. Hadrat 'Abdullah Ibn 'Umar * reported that the Messenger of Allah * has said, "Man will continue begging from the people, till he will come on the Day of Resurrection with no flesh on his face (will be humiliated and disgraced)."

عن أبي هريرة رضي الله عنه وأجمعين قال قال رسول الله صلى الله عليه وسلم لا يسأل الناس على فقره

أبو هريرة رضي الله عنه وأجمعين (مسند)

2. Hadrat Zubair Ibn al-'Awwam * reported that the Messenger of Allah * has said, "It is better for one of you to take his rope; bring a load of firewood on his back and sell it (by which Allah secures him from the humiliation of begging from others). This is better than to beg from people, whether they give him anything or not."

عن ابن عمر رضي الله عنهما قال قال رسول الله صلى الله عليه وسلم لا يسأل الناس على فقره

أبو عبد الله رضي الله عنه وأجمعين (مسند)

3. Hadrat Ibn 'Umar * said, "I heard the Messenger of Allah * while he was the pulpit speaking about charity, to abstain from asking others for some financial help and begging to others, saying, 'The upper hand is better than the lower hand. The upper hand is that of the giver and the lower (hand) is that of the beggar.'"

[illegible]

4. Hadrat Samurah ibn Jundub ؓ reported that the Messenger of Allah ؐ has said, "Begging is laceration (kind of scratch) with which a man tears the skin off his face. Whoever desires may make it permanent on his face and whoever desires may avoid it; except that a man begs from a ruler, or in a situation in which it becomes necessary (to ask from others)."

عَنْ أَبِي سَلَمَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَأَلَ النَّاسَ الْأَعْرَافَ وَتَكَلَّمَ بِكَلِمَاتٍ يَسْأَلُ بِهَا جَدًّا
فَلَيْسَ بِذِي كَرٍّ وَلَا فَرْجٍ - (مسلم)

5. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "Whoever begs the property of others to increase his own is asking only for burning pieces of coal, so let him ask little or much."

Notes

- a) Nowadays, many people have made begging their means of living. They have got wealth in abundance, locked away in their house; they have a farm in which they plough and pieces of land which they cultivate. However, they cannot refrain from lifting their hands in front of people (begging), despite the fact that for such people begging is Haram, and the person giving them something (knowing the beggar's true situation) is also sinful – the Almighty states in the Holy Qur'an: "...and do not mutually cooperate in what is sinful and wicked, and keep fearing Allah." [Surah: 5 – al-Ma'idah, Verse: 2]

- b) It is unlawful to give money to beggars who play any kind of musical instruments; such ■ drums, harmonium, trumpets e.t.c. or those who sing. This has been stated in Aslū'ah al-Lam'at (Vol. 2 Pg. 30).

Nowadays, many people do not give money to beggars who are blind, disabled, paralysed, yet on the other hand give money to young women who sing and who are from the ghair mahram. This is strictly prohibited in fact it is Haram.

Chapter Six

كِتَابُ الصَّوْمِ

The Book of Fasting

THE BOOK OF FASTING

عن أبي هريرة عن أنس قال: رضى الله تعالى عنك وجده وولديه إذا دخل في الجنة، فوجدت المولى له نساء وفيه
ورثة؛ فوجدت الأمومة والخطبة، ووجدت المولى له جسد وسلبان، القياض الجاني (التي تروى في) فوجدت الأباة التي هي عبيد
(الجسماني، مسلم).

1. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "When Ramadan begins, the doors of heaven are opened." A version has, "The doors of Paradise are opened and the doors of Hell are closed, and the Satans are tied with chains." Another version has, "the doors of Mercy are opened."

Commentary

Hadrat Shaykh 'Abd al-Haq Muhaddith-e-Delhi states in the commentary of this Hadith:

The meaning of the "Doors of heaven" being opened is the continuous descending of mercy, and the ascension of good deeds to the Court of the Almighty directly (without any obstacle preventing them from ascending). It also means the acceptance of (permissible) supplications.

The meaning of the "doors of Paradise" being opened is being encouraged and being granted the ability to perform good deeds, and the acceptance of these good deeds.

The meaning of the "doors of Hell" being closed is the protection of the souls of those who first, from things which have been forbidden by the Islamic Law, and rescue from the things which make a person commit bad deeds. It also means to break the desire of which the heart is lustful of.

The meaning of Satan being tied with chains is the sealing off of all the ways by which evil whispers enter the mind. [Ash'ah al-Ism'at]

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم من جاهد نفسه في الله جاهدته في الدنيا والآخرة ومن جاهد نفسه في الدنيا والآخرة جاهدته في الآخرة ومن جاهد نفسه في الآخرة جاهدته في الجنة ومن جاهد نفسه في الجنة جاهدته في الفردوس ومن جاهد نفسه في الفردوس جاهدته في الفردوس ومن جاهد نفسه في الفردوس جاهدته في الفردوس (البخاري - مسند)

2. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "Whoever fasts during Ramadan with faith and seeking his reward (from Allah) all his past sins will be forgiven. Whoever prays during the night in Ramadan with faith seeking his reward (from Allah), all his past sins will be forgiven. And whoever spends Laylat-ul-Qadr in prayer with faith and seeking his reward (from Allah the Most Exalted), all his past sins will be forgiven."

[illegible]

3. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "When the first night of Ramadan comes, the saturs and the rebellious Jinn are chained, the doors of hell are closed and not one of them is opened (during the entire the month of Ramadan); the doors of Paradise are opened and not one of them is closed (the entire month of Ramadan); and an announcer calls, 'Those who desire what is good, come forward and those who desire evil refrain from it', and many people are freed from Hell by Allah and that happens every night."

عن ابن جريج عن علي قال: روى الأدهش الله تعالى عليه وسئل عنكم رجعتم - فهو غير أني فوجس الله عليكم
صحبكم فيسبهم فهو أني ابن الساء في ذلك منكم فليس فيه غيركم غيركم الذي لا يدين - الله فوجسكم على قتل
سبهم من غير غير - علي عليا فوجس غير - (الحداد، التاليف، مسكونة)

4. **Hadrat Abu Hurairah** ؓ reported that the Messenger of Allah ﷺ has said, "Ramadan, a blessed month, has come to you during which Allah the Most High has made it obligatory for you to fast. In it the doors of Heaven are opened, the doors of Hell are closed and the rebellious Satans are chained. In it there is a night (worshipping in it) which is better than (worshipping for) a thousand months. Whoever is deprived of its good (and blessing) has indeed been deprived of all good."

[illegible]

5. Hadrat Salmaan al-Farisi ❖ reported that on the last day of Sha'ban the Messenger of Allah ❖ delivered a sermon. He said, "O people, ■ great month, ■ blessed month, ■ month wherein there is a night which is better than a thousand months has come to you. Allah has made the observance of fasting during it obligatory, and the standing (in prayer) in its nights as voluntary. Whoever draws near to Allah during it with some good (voluntary, optional) act is like the one who fulfils an obligatory duty in another month, and whoever fulfils an obligatory duty in it is like the one who fulfils seventy obligatory duties in another month.

It is the month of endurance and the reward of endurance is Paradise. It is the month of sharing with others, and a month in which the believer's provision is increased. Whoever gives the one who has been fasting something with which to break his fast, it shall acquire forgiveness of his sins.

and it shall save him from Hell. He will also have a reward equal to the one who fasted without his (the one who fasted) reward being diminished in any respect."

We said, "O Messenger of Allah ﷺ, no one from amongst us has the means to give the one who is fasting something with which to break his fast." He said, "Allah gives this reward to him who the gives one who is fasting some milk, or a date, or a drink of water with which to break his fast. Whoever gives a full meal to the one who is fasting, Allah will give him the drink from any pond (mountain – Kauthar) and he will not feel thirsty ■ he enters Paradise.

It is a month whose beginning is Mercy, whose middle is Forgiveness and whose end is Freedom from Hell. Whoever makes things easy for his slave during this month, Allah will forgive him and free him from Hell."

عن ابن جرير عن ابن أبي عمير عن زرارة قال قال رسول الله صلى الله عليه وسلم في الرجل يفتنه في نفسه فقال يا رسول الله أيعقبه الله أم لا قال لا ولكن الله يعقبه ويتركه فقال يا رسول الله أيعقبه الله أم لا قال لا ولكن الله يعقبه ويتركه (المعجم)

6. Hadrat Abu Hurairah ra reported that the Holy Prophet sa has said, "My Ummah is granted forgiveness in the last night of Ramadan. It was asked, "O Messenger of Allah sa, is it Laylatul Qadr?" He said, "No, but a workman (slave of Allah) is paid wages in full when he finishes work."

عَنِ ابْنِ كَثِيرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ ذَرَعَهُ الْوَقْرُ، وَطَعَهُ الْوَقْرُ، فَخَسَّ عَلَيْهِ قَدَامَاهُ وَخَسَّ

عَلَيْهِمَا عَمَلَاهُ الْكَلْبِيُّونَ. (الترمذی، ابو داود)

7. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "It is not necessary to fast again (do Qaza) for a person who naturally vomited. Those who vomit on purpose, then it is necessary on them to fast again."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم من لم يدر مع قول الزمردى (التمسك به) فليترك العلم بالحق
كأن يترك الصلاة ويترك الحج (المحلى)

- B. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "If one (who is fasting) does not give up falsehood and action according to it, Allah has no need that he should give up his food and his drink."

Commentary

Shaykh 'Abd Al-Haq Muhaddith-e-Dehlwi states:

This means that his fast shall not be accepted, as the main purpose of fast being made obligatory on a Muslim is not that one stays hungry and thirsty, rather it is to destroy the lustful desires, and to cool the fire of selfishness. This is so that the soul, instead of being inclined towards the lustful desires, becomes obedient towards the commands of Allah-the Almighty. [Ash'ah al-Lam'ah Vol. 2 Pg. 85]

عن عبد الله بن عمر رضي الله عنهما قال قال رسول الله صلى الله عليه وسلم من كان له عيلة أو زوج أو مال فليصبر

وقد علمت بيت الأكرم (أبو داود)

9. Hadrat Salamah ibn Mubabbah ؓ reported that the Messenger of Allah ﷺ has said, "Whoever has a riding animal (conveyance) which carries him to where he can get sufficient food, should observe the fast of Ramadan wherever he is, when it comes."

عن سالم بن عبد الله بن عمر رضي الله عنهما قال قال رسول الله صلى الله عليه وسلم من كان له عيلة أو زوج أو مال فليصبر
والقوله عن الصادق رضي الله عنه في الرجل يركب الفرس أو البعير (أبو داود، الترمذي)

10. Hadrat Anas ibn Malik al-Ka'bi ؓ reported that the Messenger of Allah ﷺ has said, "Allah has remitted half the prayer for the traveller, and fasting for the traveller, the woman who is suckling an infant and the woman who is pregnant."

■ A traveller ■ The Islamic Law is such a person, who travels for a distance of 57 1/2 miles or 92 km or more, and is going to stay less than 15 days in the intended destination. Such a person shall perform 2 rak'as Fard for the 4 rak'as Fard for Zohar, 'Asr and the 'Isha Salahs. This is only when he is performing prayer on his own, or is the Imam himself. [For detailed rulings refer to Bahar-e-Shari'ah]

Commentary

Hadrat Shaykh 'Abd al-Haq Muhaddith-e-Dehlwi states:

The Islamic Law allowing the omission of fast for the breast-feeding and the pregnant woman is only in the situation when fasting shall harm or damage herself or the child (otherwise it is also obligatory upon them to fast). [Ash'ah al-Lam'ah Vol. 2 Pg. 94]

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم من علة أو زوج أو مال فليصبر

قال ابن أبي عمير (مسند)

11. Hadrat Abu Ayyub al-Ansari ؓ reported that the Messenger of Allah ﷺ has said, "Whoever fasts during Ramadan then follows it with six days in Shawwal, it will be like a perpetual fast."

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم من صام رمضان ثم أتاه به ستة من شوال كان كأنه صامه

الذي فاته من السنة التي فاته (مسند)

12. Hadrat Abu Qatada ؓ reported that the Messenger of Allah ﷺ has said, "I seek from Allah that fasting on the day of 'Arafah may atone for the sins of the preceding and the coming year."

Note

It is disliked for a Hajj, who is in the plain of 'Arafah on the 9th of Dhul Hijjah, to fast on that day (so that he can perform worship and engage himself in the remembrance of Allah to his maximum).

عن عبد الله بن عمر رضي الله عنهما قال قال رسول الله صلى الله عليه وسلم من صام رمضان ثم أتاه به ستة من شوال كان كأنه صامه

الذي فاته من السنة التي فاته (مسند)

■ This is because 1 good deed in the month of Ramadan equals 10 rewards. So, 1 month's good deeds equals 10 months' good deeds, and then fasting for 6 days equals fasting for 60 days which equals 2 months. Therefore, it is as though one has fasted for the whole year (12 months).

13. Hadrat Hafeez Kadiyallahu 'anba reported, "There were four things which the Holy Prophet ﷺ never omitted: fasting on 'Ashurah (10th of Muharram), the first nine days of Dhul-Hijjah and three days (13th, 14th and 15th) of every (Islamic) month and praying two rak'ats before the Fard prayers of Jai."

عَنْ أَبِي بَرْزَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلْتَ مِنْ الْمَسْجِدِ لِأَيِّكُمُ الْإِبْرَءَ فَصَلِّ مَا لَكَ

14. Hadrat Abu Dhar ؓ reported that the Messenger of Allah ﷺ has said, "O Abu Dhar! When you intend to fast three days in a month, fast on the thirteenth, fourteenth and the fifteenth."

Notes

- a) It is Makruh-e-Tekhmī (strongly disliked) and not permissible to fast on the 1st of Shawwal and the 10th, 11th, 12th or the 13th of Dhul Hijjah. [at-Tahtawi P. 387, Radd al-Muharrar Vol. 2 Pg. 86]
- b) A person who woke up in the state that Ghusl was Wajib upon him due to *ibhtihām* (nocturnal emission) or after having intercourse, and then stayed in that state for the whole day, then he/she will be sinful due to missing the prayers. However, they will still have to fast (as fast does not break due to being in a state of defilement). [Bahr al-Rai'q Vol. 2 Pg. 273, Fatawa-e-'Alamgiri - Vol. 1, Pg. 187]

- n) If an ill person has a strong chance that if he fasts then his illness will increase or will heal after a long period of time or a healthy person has the chances of becoming ill, then such people are allowed not to keep their fast. (However, Giza of these fasts will be made as soon as they recover from their illness ■ gain strength).
- d) There are three conditions needed in order to establish ■ strong estimation of something happening:
1. There are visible signs present.
 2. The person has their own experience.

3. A Sunni Muslim doctor who is an expert in the field and who is *Mashur-ul-Hal* (not a *Faqih*) has informed the patient of this.

- e) If there are no visible signs, nor is there any experience nor has he/she been informed by a Sunni Muslim expert doctor; but rather on the informing of a Non-muslim, a Fasiq, a misguided doctor or a physician, the person broke his fast, then they are obliged to give *kaffara* (atonement) for it [Radd al-Mukhtar Vol. 2 Pg. 120 and Bahar-e-Shari'at]

- 10 A person who purposely eats in front of people, then the Islamic Sultan (ruler) should kill him.

- 6) It is not permissible for people other than the Mu'takif to break their fast (du'itari), eat or drink in the Masjid.

Hence, all those besides the *Mu'takif*, who want to eat, drink or break their fast in the Masjid should make the intention of *I'tikaf*, then enter the Masjid. Now, after performing some dhikr and having recited Durrud, one is permitted to eat and drink. However, even in this situation, it is necessary to take into consideration the cleanliness of the mosque. We see many people who disrespect the mosque; making it unclean by eating and drinking in it. This is strictly forbidden and Haram. People who have responsibilities and have authority should pay attention ■ this and prevent such disrespect ■ the mosque.

Sighting of the Moon

عن ابن عباس قال قال رسول الله صلى الله عليه وسلم لا تلتصقوا على قبري ولا الهلاك ولا القطر ولا على قبري
فقلت يا رسول الله ما هذا قال (وأيها الرجل) فأتوا القبر فنبشوا حتى وجدوا عظامي فقلت يا رسول الله
فقلت يا رسول الله ما هذا قال (وأيها الرجل) فأتوا القبر فنبشوا حتى وجدوا عظامي فقلت يا رسول الله

1. Hadrat ibn-e-'Umar ra reported that the Messenger of Allah sa has said, "Do not commence fasting (Ramadan) till you see the new moon and do not cease fasting (perform Eid) till you see it. But if the weather is cloudy, or there is

smog in the sky (which prevents sighting of the moon), then complete thirty days of the month."

In another narration, the Messenger of Allah ﷺ, "The month sometimes is of twenty-nine days, but do not fast till you see the moon. But if the weather is cloudy or there is a satog, then complete thirty days of the month."

Commentary

Madani Shaykh 'Abd al-Haq Muhaddith-e-Derwili states: According to the Islamic Law (Shari'ah), what the astrologers say or inform is not accepted and is unreliable. Neither did the Messenger of Allah ﷺ, his Companions, their followers, nor did the pious predecessors follow their utterances, and nor did they act upon them. [Asit'ah al-Lam'at]

[illegible]

2. **Hadrat Abu Hurairah** ؓ reported that the Messenger of Allah ﷺ has said, "Commence the fast when you see it (the crescent) and cease fasting (perform Eid) when you see it. But if the weather is cloudy, complete thirty days of Sha'ban."

[illegible]

3. Hadrat Ibn 'Abbas ؓ reported that a desert Arab came to the Holy Prophet ﷺ and said, "I have seen the new moon i.e. the new moon of Ramadan." ■ He asked, "Do you testify that there is no god but Allah?" He said, "Yes." He then asked, "Do you testify that Muhammad is the Messenger of Allah ﷺ?" He said, "Yes." So, the Messenger of Allah ﷺ said, "O Bilal, announce to the people that they must fast tomorrow."

Commentary

Hadhrat Shaykh ABDULHAQ VALLABHABADWI (Rahmatullahi alayhi) states: It has been proven from Hadith that a person who is *maslur-ul-Hin* i.e. whose being a *fasiq* is not apparent, the Hadith that a person is accepted for the beginning of the month of Ramadan on his report or testimony is accepted for the beginning of the month of Ramadan. Hearing the words of "shahadaat" (bearing witness) is not a condition. [Asy' an al-Jaw'at].

Notes

2) There are a few ways of confirming the sighting of the crescent:

1. News of sighting the crescent – on the night of the 29th of Sha'ban when the sky is not clear (cloudy), then the news of sighting the moon given by a muslim male or female, equitable or *Makmur-ul-Hal* (a person who's inward state is concealed – whose fiqh is not apparent) shall prove the beginning of Ramadan. In the case when the sky is clear, it is sufficient for a person who fulfils the above-mentioned criterions to see the moon outside the place where inhabitants are, such ■ in an open field, or on a high place. Otherwise, there should be such a large number of people to witness the sighting of the moon with their naked eye. For the rest of the 11 months, in the case of the sky not being clear, then there should be two witnesses who are equitable (*adil*). In the case of the sky being clear, there should be such a large number of people giving witness (bearing testimony for their sighting of the moon) whose unanimity on speaking falsehood is merely impossible rationally. [Radd al-Muhhtar – Vol. 2 Pg. 94-95, Bahr al-Ra'iq – Vol. 2 Pg. 269].

2. *Shahadāt 'ala al-Shahadah* (witness upon witness) - this is when the witnesses have not seen the moon themselves. However, those who did see the moon bore witness in front of them of their sighting, and made them witnesses upon this. So, in this way the sighting of the moon is proven, only on the condition that the people who saw the moon are unable and incapable to be present in order to give their witness directly [to the Qazi or the 'Alim if there is no Qazi]. The way to give witness in this situation is, that each person from the people who saw the moon with their naked eyes, makes two people their witness and asks them to become their witness

that, "I saw the moon on the night of such and such a day, and such and such a month of such and such a year." Then each person from the secondary witnesses testify that, "Such and such a person, the son of such and such a person has made me a witness on their sighting of the moon on the night of such and such a day, of such and such a month of such and such a year, and they have asked me to become their witness on this sighting." [Radd al-Muharrar Vol. 4 Pg. 409 and al-Fatawa al-Hindiyah (Alamgiri) Vol. 3 Pg. 410.]

3. **Shahadah 'ala al-Qada'** (giving witness in front of an Islamic Judge) - this means that in another city there came witnesses in front of an Islamic Judge or a Mufti who bore witness of their sighting of the moon, and the Judge or the Mufti has passed a verdict that the moon has been seen, and in the time of giving the witness there were two reliable, trustworthy, righteous men present in the Dar-ul-Qada (the Islamic Court) who saw and heard the witnesses giving their witness. These two witnesses came to a different city or town and bore witness that, "In such and such a city in front of us and in the presence of the Judge (or the Mufti) there came witnesses who testified that they saw the moon on the night of such and such a day and the Mufti has declared sighting of the moon on such and such a day", then this shall also be proof of sighting of the moon. [Fatawa al-Imam al-Chuzza Pg. 6 and Fath al-Qadir Vol. 2 Pg. 243]

4. **Istifadah** (well-circulated reports) - when there is such a Grand Mufti in an Islamic city to whom the mass majority of people flock towards in order to gain Islamic rulings pertaining to their everyday issues; and by whose fatwa the verdicts are given as regards to the beginning and the ending of Ramadan and 'Eidday; and in such a city the general public do not start to terminate the fast according to their own desires. If numerous groups of people come from that city to another and bear witness all at once that upon the sighting of the moon on such and such a day, the fasting of Ramadan has commenced or that Eid was made, then this testimony shall also prove the sighting of the moon. However, if it is only rumours and no one knows who said it or on being asked how they knew the sighting of the moon, they say, "we heard" or "other people have said it", then there is absolutely no *istifadah* in such reports. Also, in a city where there is an Islamic Mufti or there is a Mufti but he is incapable of issuing a Fatwa through being reliable and trustworthy, the general public in that city

decide for themselves when to start and end Ramadan and Eid, (as is quite common nowadays) then the unanimity or even the *ikhtiar* (mass-transmitted) reports from this city can in no way prove the sighting of the moon. [Fatawa-e-Razwiyah Vol. 4 Pg. 553, Radd al-Muharrar Vol. 2 Pg. 97]

5. **Termination of the number of days in a month** - when thirty days of a month have passed then the sighting of the moon for the next month is proven. However, if upon the witness of one person the starting of Ramadan was accepted, and by this calculation, thirty days of Ramadan had passed, but because of the sky not being clear the moon could not be seen, then the termination of the number of days in the month does not suffice, but in fact another fast should be kept. [Radd al-Muharrar Vol. 2 Pg. 97]
- b) If the crescent has been sighted according to the Shari'ah rules and conditions, then the sighting of people in the west is a certain proof of sighting of the moon for people living in the east. [Fatawa al-Imam al-Chuzza Pg. 5]
- c) A calendar or a timetable does in no way prove the sighting of the moon. [Radd al-Muharrar Vol. 2 Pg. 94]
- d) Media reports do not in any way prove the sighting of the moon. Most of the time newspaper reports or reports from TV or the radio are just guesses and no more than rumours here and there. And even if the news is correct, but because of the sighting of the moon not being proven by Shari'ah, it cannot be accepted in anyway. [Radd al-Muharrar Vol. 2 Pg. 97]
- e) Letters also do not prove sighting of the moon, as one person's handwriting can be identical to another. Hence there is doubt and it does benefit any knowledge of full certainty. [This has been stated in al-Durr al-Mukhtar and also in al-Hidayah]
- f) News given via a telephone (or mobile) telegram or any satellite link is more unreliable than a letter as in a letter the addressee recognises the signature, writing and the stamp of the writer. Also in a letter, there is even a slight indication that the handwriting is of the actual writer, which is not present in the news given by a telephone or another satellite link. Furthermore, when

the witness is behind a veil then their witness is not reliable as one voice is identical to another, then how is it possible that the sighting of the moon be reliable or even accepted when this news has reached via telephone, telegram (or similar) technological equipment? Plus the fact that in worldly matters and affairs, news received via the telephone is not accepted, nor is it reliable, then how can it be reliable in matters related to the religion, where one has to be extremely careful. [This been stated in *Fatawa-e-'Alamgiri* Vol. 3 Pg. 357]

- 8) Radio or Television: there are much more complexities and difficulties in receiving the news and accepting its reliability from a radio or a television than to receive it from a telegram or a telephone, one can ask questions and receive answers via a telephone or a telegram whereas this is not the case on the radio or the television (when the news is given, discussions and debates are a different matter).

Conclusively, these new technological equipments can be used to spread news worldwide, but they cannot be accepted in the matters as related to giving shahadah witness. This is why in the court the judge does not give a verdict until the witnesses do not present themselves in the court to give their witness account. Telephone calls or news received from the telegram or radio, television are totally unaccepted.

The Messenger of Allah ﷺ has stated: "But if the weather is cloudy, wait till thirty days of the previous month have passed."

But it is quite a saddening and disappointing fact to see people in these days (most of them being neglectful of their prayers and the obligatory fasts) rise in uproar on receiving the news on the radio or the telephone or the television about the sighting of the moon.

May Almighty Allah give them the guidance to act upon the sayings of the Beloved Prophet ﷺ.

- h) In a country where there is no Islamic Ruler, and nor is there any Qadi appointed for the task (of accepting or refusing the witnesses), then the Grand-Mufti of a city who has beliefs in conformity with *Ahlus-Sunnah wal-Jama'ah* (Sunni) is the subordinate. Wherever, there is no mufti, then the

witness (shahadah) for the sighting of the moon shall be presented in front of the general public (of Muslims). [*Fatawa-e-Raddiyyah - V. 4 Pg. 547*]

It has been stated in "*al-Halal al-Madhyah Sharh Tariq al-Muhimmadiah*" - by Imam al-'Allama 'Abd al-Qari al-Nabli al-Dimishqi - that:

When there is no Islamic Ruler who suffices the Muslims for their affairs related to the religion, then all the Islamic affairs and rulings shall be referred to the scholars of the religion. In every aspect of their life, Muslims are obliged to consult these scholars (the 'Ulema). In every aspect of their life, Muslims are obliged to consult these scholars (the 'Ulema). These ulama shall be considered the 'Islamic rulers' and the 'Islamic judges'. Then, if it is impossible for the majority of the Muslims to appoint one specific scholar, then the people of each and every district or town shall follow their 'Ulema. Then, if there are innumerable 'Ulema in one district, then amongst them the 'Alim who has the most knowledge as regards to the Islamic rulings, shall be followed. If all the 'Ulema are equal (in knowledge) then a raffle should be taken (as to draw out the name of the 'Alim who shall be appointed as the vizir of the Qadi in that district).

- i) The testimony of a *Fasiq-e-Mu'tin* (an open transgressor, such as the one who neglects establishing Salaah, or performs Salaah but frequently neglects performing it with Congregation (Jama'ah), shaves or trims his beard less than a fist) is not accepted. Likewise, the shahadah of a *kafir* (non-muslim), *had mudhib* (follower of a deviant sect), insane or an immature is not accepted.

- j) On sighting the moon, the supplications as mentioned in the Ahadith should be read.

- k) It is Makruh (disapproved) to point finger towards the moon even though it may be to indicate to others the location of the moon. [*Bihar-e-Shari'at* Chapter 5 Pg. 685, al-Durr al-Mukhtar and also in *Fatawa-e-'Alamgiri* Vol. 1 Pg. 184]

- l) It is Wajib (necessary) for the Muslims to follow the Islamic dates and years (which are proven by the sighting of the moon). It is not permissible to follow the dates on the calendar, whose dates have been fixed following non-Islamic rules and regulations (such as the Gregorian English calendar). [This has been stated in *al-Tafsir al-Kabir* V. 4 Pg. 445]

Laylatul Qadr – The Night of Power

عن أنس بن مالك قال: قال رسول الله صلى الله عليه وسلم: «لا يعلم عدد هذه الليلة إلا الله عز وجل» (الترمذي)

1. Hadrat Anas ibn Malik ؓ reported that when [the month of] Ramadan came, the Holy Prophet ؓ said, "Indeed this month has come to you, and in it is a night more virtuous than a thousand months. So, whosoever is deprived of its blessings is [indeed] deprived of all blessings. No one is kept deprived of its blessings, but only those who are unfortunate."

عن أنس بن مالك قال: قال رسول الله صلى الله عليه وسلم: «لا يعلم عدد هذه الليلة إلا الله عز وجل» (الترمذي)

2. Hadrat 'Aishah RadiyAllahu 'anha reported that the Messenger of Allah ؓ has said, "Seek Laylatul Qadr on an odd numbered night (21st, 23rd, 25th, 27th and the 29th) among the last ten (nights) of Ramadan."

عن عائشة قالت: يا رسول الله! أنت راب عيشت أي ليلة ليلة القدر يا أبا القدر يا أبا القدر! قال: «فإن الله عز وجل فرغ من خلقه ليلة القدر فليلتجسروا» (البخاري)

3. Hadrat 'Aishah RadiyAllahu 'anha reported: "I asked the Messenger of Allah ؓ, 'Inform me of what I should say (pray) on Laylatul Qadr if I know which night it is?' He said: Say, 'اللهم أنت عظيم القدر يا أبا القدر يا أبا القدر' (the meaning)

"Allahumma innaka 'Afwuan Tuhībuh 'Afwan fa ju 'anni"

"O Allah, You are Forgiving and love forgiveness, so forgive me."

عن عائشة قالت: سألت رسول الله صلى الله عليه وسلم عن ليلة القدر، قال: «لا يعلم عدد هذه الليلة إلا الله عز وجل» (الترمذي)

4. Hadrat 'Aishah RadiyAllahu 'anha reported that the Messenger of Allah ؓ used to strive hard in devotion in the last ten nights more than at any other time."

عن أنس بن مالك قال: قال رسول الله صلى الله عليه وسلم: «إن كانت ليلة القدر في شهر رمضان، فإن الله عز وجل ينزل في هذه الليلة الوحي» (البخاري)

5. Hadrat Anas ؓ reported that the Messenger of Allah ؓ has said, "When Laylatul Qadr comes, Hadrat Jibrā'il descends with a group of angels who invoke blessings on everyone who is standing or sitting remembering Allah the Great and Glorious. Then when their festival day comes, i.e. the Eid day, He (Allah) speaks proudly of them to his angels saying, "O My angels, what is the reward of a hired servant who has fully accomplished his work?" They say, "Our Lord, his reward is that he should be paid his wages in full." He says, "O My angels! My male and female servants have fulfilled what I have made obligatory for them, and then have come out raising their voices in supplication. By My Might, Glory, Honour, High dignity and Exalted Station, I will certainly answer them." Then He says, "Return, I have forgiven you and changed your evil deeds into good deeds." The Messenger of Allah ؓ said, "Then they return having received forgiveness."

عن عائشة قالت: سألت رسول الله صلى الله عليه وسلم عن ليلة القدر، فقال: «لا يعلم عدد هذه الليلة إلا الله عز وجل» (الترمذي)

6. Hadrat 'Aishah RadiyAllahu 'anha reported that when the last ten days began, the Messenger of Allah ؓ used to prepare himself rigorously for devotion; remain awake at night and (also) keep his family awake."

Commentary

Shaykh 'Abd al-Faqq "Muhaddith-~~e~~-Dehlwi" states under the commentary of the above Hadith that:

"*Shadda Mizarahu*" (tied his lower garment) is a metaphor that the Messenger of Allah ﷺ used to devote himself completely for the worship of Allah, more than usually in the last ten days of Ramadan. Or, this is a metaphor used to indicate that the Messenger of Allah ﷺ isolated and secluded himself from his blessed wives. [Ash'rah al-Ismi at - Vol. 2 Pg. 115]

Note

In some places, people call the Adhan seven times for the 'Isha Salaah on Laylat-ul-Qadr. This is a bad innovation, and there is no basis for this.

J'itikaaf (Spiritual Retreat)

[illegible]

1. Hadrat 'Aishah RadilyAllahu 'anha reported that the Holy Prophet ﷺ used to engage in 'Iltikaaf, i.e. private devotions in the mosque during the last ten nights of Ramadan till he met his Lord."

عن ابن عباس قال كانت الآية على كثرة وتكرر حتى في الأنبياء إلا أن آخره من تكرار فكلوا وارتكفوا
فلما كانت الآية للعباد ارتكفوا حتى في - (الترمذي، أبو داود)

2. Hadrat Anas ra reported that the Holy Prophet sa used to engage in 'Iktai' in the mosque in the last ten days of Ramadan. But, one year he omitted the 'Iktai' so he engaged in 'Iktai' for twenty nights the following year."

Notes

a) It is Sunnat-e-Mu'akkadah to perform I'tidal in the mosque in the last ten days of the month of Ramadan.

Hadrat Shaykh 'Abd al-Haq "Muhammadī-e-Delhwī" states:

According to the *Arumy* manuscript, Ithay is Sumat-e-Mu'akkadah as the Holy Prophet ~~is~~ always used to perform it till he passed away. [Ash'ar al-Ism'at Vol. 2 Pg. 116]

b) There are 3 types of T-ticks:

1. **Wajib** --if one makes a "*Mimnat*" (vow) of *Tiṭkaṭ* uttering the words of vow. Mere intention will not make *Tiṭkaṭ* *Wajib*. For example, one says, "If my child becomes cured from his illness then I shall perform *Tiṭkaṭ* for three days." Then to perform *Tiṭkaṭ* for three days with fast is *Wajib*.

2. **Sunnat-e-Murakkadah** – that one enters the Masjid on the 20th of Ramadan before sunset, with the intention of *Tiḥaḥ* and stays there till the end of Ramadan i.e. leaves the mosque after the Maghrib Salaah on the 30th of Ramadan or if the moon for Eid was sighted ■ the 29th then to leave after the Maghrib Salaah of that day.

This Yitikaf is "Sunnat-e-Kifayah," meaning that if Yitikaf was performed by even one person in a town then the religious duty shall be fulfilled on behalf of everyone. Otherwise, all shall be held accountable for neglecting it.

There are many virtues and excellences for such an *i'tikaf*.

Bayhaqi has reported on the authority of Hafid al-Imam Husain ra that the Messenger of Allah sa has stated, "Whoever performs Tilaat for ten days in the month of Ramadan, it is as though he has performed two 'Umrah (Lesser Pilgrimage) and two Hajj (Greater Pilgrimage)."

3. I'tikaf other than the two types mentioned above are "Mustahab" and "Sunnat-e-Ghair Mu'akkadah" [Fatawa-e-'Alamgiri Vol. 1 Pg. 197].

c) The Mu'takif (person performing the I'tikaf) should not engage himself in worldly talks (as this is strictly forbidden in the Masjid, and in the state of I'tikaf it is even more so). Rather, the mu'takif should engage himself in the recitation of the Holy Qur'an; reading the Ahadith (sayings) of the Holy Prophet ﷺ; sending Durud sharif (salutations) upon the Beloved Prophet ﷺ in abundance; learning and teaching Islamic knowledge; reading the life [Seerah] of our Noble Prophet ﷺ as well as the other Prophets, Saints; writing Islamic books; listening to Islamic lectures and being engaged in the *dhiḥr* (remembrance) of Allah, the Most Exalted. [This has been stated in Fatawa-e-'Alamgiri Vol. 1 Pg. 198]

d) The easy method of performing a Mustahab I'tikaf is to make the intention of I'tikaf, (with the intention of entry to the masjid,) when one enters into the Masjid. For as long as he remains in the Masjid, he will also earn the reward of being in I'tikaf. The words for the intention of the I'tikaf are:

بِسْمِ اللَّهِ عَلَيَّ وَعَلَىٰ كُلِّ مَوْلٍ بِكَ اللَّهُمَّ اجْعَلْهُ لِي أَجْرًا وَعِزًّا

Plasmillatī dāḥḥatī wa 'alāhī taḥḥatī sunnatī I'tikaf. Allahuḥmuḥḥ
If Abūḥa Rahmatik.

"With the Blessed Name of Allah have I entered (into the Masjid) and in Him have I placed my trust, and I have made the intention of the Sunnah of I'tikaf. O Allah open Your doors of Mercy upon me."

The Recitation of the Holy Quran and Its Virtues

عن قتادة قال قال رسول الله صلى الله عليه وسلم خيركم من تعلم القرآن وعلمه - (البخاري)

1. Hadrat 'Uthman ؓ reported that the Messenger of Allah ﷺ has said, "The best among you is he who learns and teaches the Qur'an."

عن عبد بن الجبار قال قال رسول الله صلى الله عليه وسلم من قرأ القرآن وعلم به ما فيه أجره وأجر من علم به - (البخاري)

(اصد)

2. Hadrat Mu'adh al-Juhari ؓ reported that the Messenger of Allah ﷺ has said, "Whoever recited the Qur'an and acts according to its contents, on the Day of Resurrection his parents will be given to wear a crown whose light is better than the light of the sun, if it was supposed that the sun was so close as if it enlightened your homes. [If this is the excellence of the parents of such a person, then what do you think of him who acts according to it [the Holy Qur'an]?"

عن ابن مسعود قال قال رسول الله صلى الله عليه وسلم من قرأ القرآن بحسب الله به عتق الله له - (البخاري)

3. Hadrat Ibn Mas'ud ؓ reported that the Messenger of Allah ﷺ has said, "Whoever recites a letter of the Book of Allah (the Qur'an) will be credited with a good deed and a good deed gets a tenfold reward. I do not say that *Alif-Lam-Meem* is one letter; but *Alif* is a letter, *Lam* is a letter and *Meem* is a letter."

Note

There are 361,267 letters in total in the Holy Qur'an. Thus, upon the recitation of the whole Qur'an one shall receive 3,212,670 rewards (good deeds).

عن ابن مسعود قال قال رسول الله صلى الله عليه وسلم من قرأ القرآن بعينه وعلمه به أجره وأجر من علم به - (البخاري)

4. Hadrat Bar' ؓ reported that when a man was reciting Surah al-Kahf with a horse tied with two ropes at his side, a cloud overshadowed him. As the cloud began to come closer and closer, his horse began to jump. He went

and mentioned that to the Holy Prophet ﷺ in the morning who said, "That was the *sakinah* [tranquility in the form of angels] which came down because of the recitation of the Holy Qur'an."

[illegible]

5. Hadrat Abu Sa'id al-Khudri ؓ reported that Hadrat Usaid Ibn Hudair ؓ said that one night, when he was reciting Surah al-Baqarah with his horse tied beside him, it started jumping. But when he stopped reciting, it also became quiet. When he again resumed recitation, it again started jumping. So he again stopped reciting and it also became quiet. Then he again recited and the horse again started jumping. So he finished reciting, for his son Yahya was near it and he was afraid it might injure him. When he had moved him back, he raised his head to the sky and saw something like a canopy with what seemed to be lamps in it; and when he told the Holy Prophet ﷺ of it in the morning he said, "You should have kept on reciting, O Ibn al-Hudair, you should have kept on reciting." He said, "I was afraid, O Messenger of Allah ﷺ that it might trample on Yahya who was near it. So I went to him and when I raised my head to the sky, I saw something like a canopy with what seemed to be lamps in it, I went out but could not see them." The Messenger of Allah ﷺ asked, "Do you know what it was?" He said, "I do not." He said, "Those were the angels who had drawn near to listen to your voice. If you had continued reciting, the people would have witnessed them in the morning and the angels would not have concealed themselves from the people."

[illegible]

6. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ؐ asked Hadrat Ubayy ibn Ka'b ؓ, "What do you recite (from the Qur'an) in the prayer?" He recited Ummul Qur'an (Surah al-Fatiha). The Messenger of Allah ؐ said, "By Him in Whose power my soul is, nothing like it has been sent down in the Torah, the Injil (Bible), the Zabur, or the Qur'an. It is the seven oft-repeated verses and the Mighty Qur'an which I have been given."

عن ابن عباس قال قال رسول الله صلى الله عليه وسلم لا يكلمني رجل منكم ولا يخطبني ولا يقرأ القرآن ولا يقرأ سورة الفاتحة الا بدعوى مني

7. Hadrat Ameer ؑ reported that the Messenger of Allah ﷺ has said, "Everything has a heart and the heart of the Qur'an is [Surah] Yasin. Allah records anyone who recites [Surah] Yasin as having recited the Qur'an ten times."

من علماء الدين وقيل قائل بالجنون في بعض قول أبيه في عذر الله له في خبره
 نحو أبيه - (الداري)

8. Hadrat 'Ata Ibn Rabah ⁴ reported, "I heard that the Messenger of Allah ⁵ said, 'Whoever recites [Surah] Yasin at the beginning of the day, his desires will be fulfilled.'"

عن محمد بن يعقوب عن ابن عباس، عن الحسن بن علي، الذي صلى الله تعالى عليه وسلم، قال: من قرأ فاتحة الكتاب، وجب له الله تعالى أجر يومئذ ما تكلم به من قبله، فأقر بها جنته من غير (اليسق)

9. Hadrat Ma'qil ibn Yasar al-Muzani ra reported that the Holy Prophet sa has said, "Whoever recites [Surah] Yasin seeking the pleasure of Allah, his past sins are forgiven. So, recite it over those of you who are dying."

عن علي بن أبي طالب رضي الله عنه عن رسول الله صلى الله عليه وسلم يقول لكل نبي عروس وعريس القرآن الوعد
(البيهقي)

10. Hadrat 'Ali ؓ reported: I heard the Messenger of Allah ؓ say, "Everything has an adornment and the adornment of the Qur'an is [Surah] al-Rahman"

عن أبي البرداء قال قال رسول الله صلى الله عليه وسلم العبد إذا قرأ القرآن في ليلة فليقرأ فاتحة القرآن فاتحة
وآخره فاتحة القرآن قال قال رسول الله صلى الله عليه وسلم كل القرآن ربيع (البخاري ومسلم)

11. Hadrat Abu'd-Darda' ؓ reported that the Messenger of Allah ؓ asked, "Are any of you incapable of reciting a third of the Qur'an in a night?" They said, "How could we recite a third of the Qur'an?" He said, "Say, He is Allah, One" [Surah al-Ikhlās] is equivalent to a third of Qur'an."

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم إذا قرأ القرآن فليعصمه ويحفظه ويؤمن به
كل صلاة لله عز وجل في الدنيا والآخرة (البخاري ومسلم)

12. Hadrat Abu Musa al-Ash'ari ؓ reported that the Messenger of Allah ؓ has said, "Keep revising (the learning by heart) the Qur'an, because I swear by Him in Whose control my soul is, it is more slipping away than a camel which is tied with a rope."

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم إذا قرأ القرآن فليعصمه ويحفظه ويؤمن به
كل صلاة لله عز وجل في الدنيا والآخرة (البخاري ومسلم)

13. Hadrat Sa'id ibn 'Ubadah ؓ reported that the Messenger of Allah ؓ has said, "Anyone who recites (i.e. learns off by heart) the Qur'an and then forgets it will meet Allah on the Day of Resurrection in a maimed condition."

Notes

- a) The Holy Qur'an (whether in salaah or outside) should be recited clearly, according to the rules of Tajweed. It should not be sung as this is not allowed.
- b) It is better to recite the Holy Qur'an by looking at it than off by heart. [Fatawa-e-'Alamgiri]
- c) It is Mustahab (i.e. of great reward) to face the Qiblah, to wear nice clothes, to apply fragrance prior to the recitation of the Holy Qur'an.
- d) When starting the recitation from the beginning of a Surah (outside of prayer) to recite, 'Ta'awwuz': أَعُوْذُ بِاللّٰهِ مِنَ الْغَيْبِ الرَّجِيْ (A'udhu Billahi Minsh Shay'inir Rajin' - "I seek the refuge of Allah from Satan, the cursed,") is Mustahab.
- e) When starting the recitation of the Holy Qur'an from the beginning of a Surah (outside Salaah) to recite 'Tasniyah': بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ("Bismillāh-in-Rahmān-ir-Rahīm" - "Allah in the Name of, the Most Affectionate the Most Merciful") is Sunnah.
- f) If one has started the recitation not from the beginning of a surah but from the middle of a surah, then upon commencing the recitation to recite both 'Ta'awwuz' and 'Tasniyah' is Mustahab. [Bahar-e-Shari'at - Vol. 1]
- g) If one has commenced reciting from Surah al-Tawbah (al-Bara'ah) then one should recite both 'Ta'awwuz' and 'Tasniyah'. If however, surah al-Tawbah comes in the duration of one's recitation then one should continue and not recite the 'Tasniyah'. The commonly misunderstood ruling that if one starts the recitation from Surah al-Tawbah (al-Bara'ah) there is still no need to pray 'Ta'awwuz' or 'Tasniyah' is wrong. The other misunderstood ruling is that Surah al-Bara'ah (al-Tawbah) comes in the middle of one's recitation, then one should pray 'Ta'awwuz' but not 'Tasniyah' is also wrong. [Bahar-e-Shari'at - Vol. 1, Chapter 3, Pg. 309]

h) In some places, (outside Salaah) some start the recitation with:

لَا تَزِدْ لَهُمْ مِنْهُنَّ شَيْئًا فَلْيَضْحَكُوا شِئْرًا ۚ إِنَّهُمْ يَخْشَوْنَكَ أَنْ يَحْمِلُوا ذُنُوبَهُمْ ۚ إِنَّكَ بِشَيْءٍ مِنْهُمْ لَظَوُّرٌ ۖ

But they do not recite Tasmiyah. This is wrong, as to recite Ta'awwuz and "Tasmiyah" before this ayah (if this ayah is the first to be recited) is Mustahab.

j) Likewise, in the *Martin* gathering, some start the recitation with either of these five verses:

وَالْفَخْرَ إِنَّكَ وَجِدَ لَكَ إِلَهُ الرَّحْمَنُ الرَّحِيمُ ﴿٥٥﴾

Or

إِنْ رَكِبْتَ اللَّهَ قَرِيبًا ۝

Of

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولُ اللَّهِ وَخَاتَمُ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا
...but do not recite 'Ta'wuz' nor the 'Tasmiyah'. This is wrong.

f) If all the people in a gathering recite the Holy Qur'an loudly then this is Haram. Often in an Urs or Faitha (Khata gathering) all the people recite the Holy Qur'an aloud. This is Haram. If there are a few people in a gathering then all should recite quietly. [al-Durr al-Mukhtar, Bahar-e-Shari'at]

k) When the Holy Qur'an is recited loudly in a gathering, then it is obligatory on all the people present to listen, if the reason for the gathering was to recite the Holy Qur'an. Otherwise, if only one person listened to the recitation, then it is sufficient regardless if the others are busy in their work or not. [a-Ghuniyah, Fatawa-e-Raddawiyyah, Bahar-e-Shari'at]

It is Fard-e-Kilaya to memorise the whole of the Qur'an. To learn off-by-heart Surah al-Fatiha and another small surah or three short verses (ayat) equivalent in length ■ one short surah or one long verse equivalent to three equivalent verses is Wajib-e-'Ain (necessary for each person individually, to short verses is Wajib-e-'Ain (necessary for each person individually, to learn).

m) One should differentiate in pronunciation the following letters, when reciting the Holy Qur'an: *ح, هـ, ح, ط, ظ, ع, ج, ك, ق, ي, ا, ب, ت, ث, د, ذ, ر, ز, س, ش, ص, ض, ط, ظ, ع, ج, ك, ق, ي, ا, ب, ت, ث, د, ذ, ر, ز, س, ش, ص, ض* (Tha, Sin, Shud, Swad, Ta', Twa, Dha, Za, Dwa, Za, Alif, A' (hamza), 'Ain, Ha (from the throat), ha (lighter), Qa', Ka', Da' and Dwa', Jim, and Za'. Otherwise, if one did not pronounce each and every letter correctly with its unique characteristic, then the prayer will not count because of the changes that shall be made in the meanings due to incorrect pronunciation. [Bahar-e-Shari'at]

n) Those who are not able to pronounce letters correctly such as Ha' (from the middle part of the throat), Twa, 'Ain, Swad and so on, should try their utmost best. In fact it is obligatory that they make an attempt to rectify their recitation so that the pronunciation of the letters is correct. Otherwise, namaz will be rendered void. [Fatawa-e-Raddiyyah Vol. 3 Pg. 95 and in Radd al-Muhhtar Vol. 1 Pg. 409]

o) We see many teachers in madrasahs who have not learnt how to pronounce each and every letter of the Arabic alphabet correctly, according to its unique characteristic. Moreover, they have not acquired the knowledge pertaining to the correct way of the recitation of the Holy Qur'an, by neglecting the rules of Tajweed. [Some teachers recite the letters هـ و ا ي ك ح ط ظ ث ذ ز س ش ص ض ط ب ت ج د خ ذ ر ز س ش ص ض ط ب ت ج D X Z R Z S Sh V Zh Th Dh Za' as jeem; qaf as ka; sheen as seen; ghayn as gaaf. This is ■ act of great sin.] Therefore, what they teach children is incorrect and they shall be held accountable on the Day of Resurrection for teaching others the incorrect manner of reciting the Holy Qur'an. In fact, some even touch the Holy Qur'an without being in the state of purification. This is indeed strictly forbidden and Haram, as Allah Subhanahu wa Ta'ala has clearly stated in the Holy Qur'an: "which none do touch, but the purified ones." [Surah: 56 - al-Maq'ah, Verse: 79]

P) Many who have memorised the Holy Qur'an off-by-heart (have become hafiz) recite the Holy Qur'an in such a hastily manner that one cannot differentiate between the letters. Let alone the words! Such that one can only hear the *ya'min* and the *ta'min* and the rest of the words are not recited correctly at all! On top of this, the common folk feel pride in these huffaz saying that "such and such a person can recite the Surah in a minute!" To recite the Qur'an in such a hastily manner is strictly unlawful and Haram. [Bahar-e-Shari'at - Vol. 3 Pg. 306]

Q) It is permissible, without any disapproval, to recite the Holy Qur'an in those times in which to perform salah is Makruh-e-Tehrimi. These times are:

1. Approximately twenty-minutes after sunrise.
2. At zawaal time (mid-day) till the beginning time for Zohar.
3. Approximately twenty-minutes before sunset.

However, it is better that one does not recite the Holy Qur'an in these times. One should recite durud sharif (invoke blessings and salutations upon the Messenger of Allah ﷺ) instead.

[Bahar-e-Shari'at Vol. 3 Pg. 230, al-Bahr al-Rai'iq Vol. 1 Pg. 251, Radd al-Mohitar Vol. 1 Pg. 262]

Chapter Seven

کتاب الحج

The Book of Hajj

THE BOOK OF HAJJ

Hajj (The Greater Pilgrimage)

عن ابن عباس قال قال رسول الله صلى الله عليه وسلم: يا أيها الناس! الله كتب عليكم الحج فحجوا
 ألا تأخذوا من حجكم؟ أف كل عام لله حجة واحدة فمن تركها فقد كفر ولو حج منكم على رجل واحد
 ونحوه يجرى راحة منكم فما تفضلتم من ذلك فبإذن الله (مسند)

1. Hadrat 'Abdullah ibn 'Abbas ؓ reported that the Messenger of Allah ﷺ has stated, "O People! Allah has made Hajj incumbent upon you." Hadrat Aqra' ibn Habis ؓ stood up and enquired, 'O Messenger of Allah ﷺ! Is it incumbent each year?' The Messenger of Allah ﷺ said, 'If I say 'yes' then it would be made obligatory and incumbent upon you each year, and if it was to be made incumbent each year you would not be able to fulfil this religious duty. Thus, Hajj is only once in the lifetime and those who exceed this (do more than once) then it is Nafl."

Note

From this we understand that the Holy Prophet ﷺ has full power, control and authority on Shar'iah and Sacred Islamic Laws. If the Messenger of Allah ﷺ desired, he could have made Hajj obligatory and incumbent each year.

[For a detailed treatise on this topic please read: *Munyah al-Lahib Anna al-Tashri' biyah al-Habib* (1311 A.H.) by Imam Ahmad Raza Khan – which is at the end of the Imam's book "*al-Amin wa al-Ula Li-Ma'at al-Mustafa bi Dajr al-Bala*" – Pages 207 onwards]

عن ابن عباس قال قال رسول الله صلى الله عليه وسلم: من تركها فقد كفر ولو حج منكم على رجل واحد

2. Hadrat 'Abdullah ibn 'Abbas ؓ reported that the Messenger of Allah ﷺ said, "He who intends to perform Hajj should hasten to do so."

عن ابن عباس قال قال رسول الله صلى الله عليه وسلم: من حج على وجه صحيح فليحج على وجه صحيح
 ولا يؤخره حتى يأتيه الكبر والشيخ والعمى والأهمل والأفقر وأشد الفقر ولو تركها ولو تركها ولو تركها
 (ترمذي، الصحيح)

3. Hadrat 'Abdullah ibn Mas'ud ؓ reported that the Messenger of Allah ﷺ said, "Make the Hajj and the Umrah follow each other closely, (wear the Ihram for Qiran, in which the intention of Hajj and Umrah is done or perform both the Hajj and Umrah consecutively) for they remove poverty and sins as a furnace removes impurities from iron, gold and silver; and for the Hajj which is accepted, its reward is Paradise."

عن ابن عباس قال قال رسول الله صلى الله عليه وسلم: من حج على وجه صحيح فليحج على وجه صحيح
 ولا يؤخره حتى يأتيه الكبر والشيخ والعمى والأهمل والأفقر وأشد الفقر ولو تركها ولو تركها ولو تركها
 (ترمذي، الصحيح)

4. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ said, "Anyone who went out (of his house) with the intention of performing Hajj, Umrah or fighting in the Path of Allah and then passed away as he was on his way, then Allah the Most Exalted shall forever write for him the reward of a Hajj, one who performs Umrah and a Mujahid."

عن ابن عباس قال قال رسول الله صلى الله عليه وسلم: من حج على وجه صحيح فليحج على وجه صحيح
 ولا يؤخره حتى يأتيه الكبر والشيخ والعمى والأهمل والأفقر وأشد الفقر ولو تركها ولو تركها ولو تركها
 (ترمذي، الصحيح)

5. Hadrat ibn 'Abbas ؓ reported that the Messenger of Allah ﷺ has stated, "Performing Umrah in the month of Ramadan equals (in reward) a Hajj."

عن ابن عباس قال قال رسول الله صلى الله عليه وسلم: من حج على وجه صحيح فليحج على وجه صحيح
 ولا يؤخره حتى يأتيه الكبر والشيخ والعمى والأهمل والأفقر وأشد الفقر ولو تركها ولو تركها ولو تركها
 (ترمذي، الصحيح)

6. Hadrat Abu Razin al-Ugayfi ؓ came to the Messenger of Allah ﷺ and asked, "My father is very old, he cannot perform Hajj and Umrah himself; nor can

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he ride on any conveyance. He said, "Perform Hajj and Umrah on behalf of your father."

عن ابن عباس قال قال رجل النبي صلى الله عليه وسلم قال: أدرك النبي نذرت أدركت فقلت وأما ما
نزل النبي صلى الله عليه وسلم: لو كنت عبيداً لربك فقلت: قال نذر قال: فافض ذلك الله قبله أجلي
بالفداء - (البيهقي، مسند)

7. Hadrat ibn 'Abbas ؓ reported that A man came to the Holy Prophet ﷺ and said, "My sister vowed to perform the Hajj but she died (before fulfilling it)." The Holy Prophet ﷺ said, "Would you not have paid her debts if she had any?" The man said, "Yes." So, the Holy Prophet ﷺ said, "So pay Allah's Rights, as He is more entitled that His rights be fulfilled."

عن ابن عباس قال قال رجل للنبي صلى الله عليه وسلم: أدركت نذرتي وأما ما
نزل النبي صلى الله عليه وسلم: لو كنت عبيداً لربك فقلت: قال نذر قال: فافض ذلك الله قبله أجلي
بالفداء - (البيهقي، مسند)

8. Hadrat ibn 'Abbas ؓ reported that the Messenger of Allah ﷺ said, "Never should any woman travel (even if it be for Hajj) without her mahram (to which she cannot marry i.e. marrying to him is Haram)

عن علي بن أبي طالب قال قال رسول الله صلى الله عليه وسلم: من نكح امرأة من قبله لم يزوج الله بها ولا يحل
لها أن تخرج من بيتها ولا أن تلبس ثياباً ولا أن تمشي في الأسواق ولا أن تخطب في الناس ولا أن
تسافر ولا أن يزوجها رجل - (الترمذي، مسند)

9. Hadrat 'Ali ؓ reported that the Messenger of Allah ﷺ said, "If anyone possesses enough provision and an animal to mount on (or any other conveyance) to take him to the House of Allah and (despite this) does not perform the pilgrimage, there is no difference whether he dies as a Jew or a Christian. This is because Allah the Most Exalted has stated, 'Pilgrimage to the House is a duty men owe to Allah, those who can afford the journey'."

Notes

- a) To perform Hajj to "show off" to others or preference or to perform Hajj from wealth which is Haram (such that it was gained from Haram means) then it is Haram to do so. [al-Durr al-Mukhtar, Radd al-Muhar, Bahar-e-Shari'at Vol 6 Pg. 719].
- b) To take a photo or a picture for a passport or for a Hajj visa is impermissible³³, whether the Hajj is obligatory or optional. This is because to prevent oneself from committing any sin is greater and more important than gaining any reward. [Fatawa-e-Raddawayyah Vol. 3 Pg. 729, with reference from al-Ashbah wa al-Nad'ir]

- c) If Makkah al-Mukarramah is situated at a distance of three days or more (normal walking distance which equals to approximately 57 ½ miles or 92 kilometres) from the place of residence of a woman who intends to perform Hajj then she must, (irrespective of being young or old,) accompany her husband or a "Mahram" (those relatives to whom it is Haram for the woman to marry; whether this prohibition is because of a blood-relation such as the son, brother, father or because of a foster relation or the in-laws, such as the father-in-law, or the son of his husband from his previous wife). [Bahar-e-Shari'at]

³³ This was the ruling and the verdict of the great Shaykh, who were at the premiere of Iqbal (Several scholars of Deoband, who were also great muftis) such as Hadrat 'Allama Ashab al-Qadiri, and Hadrat Mufti Sharaf al-Haq al-Qadiri al-Ahmedi and many others bore witness that the author - Hadrat 'Allama Miftah al-Din Ahmad al-Qadiri - was a God-fearing, righteous and an obedient servant of Allah - See: Fatawa-e-Balighiyah - Pg. 11 and 'Ajaib al-Fiqh - Pg. 15.) Those Shaykh who came after have stated that it is permissible to take photos for an ID card, passport, ration card, and other items for which it is necessary to take a photo.

[Madrassa Magazine - Oct 2004 - Mufti, Nazamuddin sahib - Pg. 6]

Hadrat 'Allama Mufti Ahmad Shah sahib has written a few answers to the question regarding taking photo for a passport in order to go for the obligatory Hajj. This fatwa was given in 1360/1379 A.H. He says: "Now, it has been made a necessity by the government to take a photo if one wants to go to perform Hajj." [Pg. 729] on Pg. 74 he states: "One is compelled to take a photo to perform an obligatory Hajj so that this religious duty can be accomplished." The Shaykh further states on Pg. 743 that "taking a photo has become a law imposed by the government on all those who want to travel to perform Hajj." There are wide chances that such a law be abrogated, as every single individual is obliged to take a photo in order for the government to legally allow him to go on a journey to perform Hajj. Therefore, because of such a necessity (without which it is quite impossible for one to accomplish this religious duty) taking a photo to perform an obligatory (if and it has been insisted) [al-Fatwa al-Ajmaliyah/al-Jamal al-Fatwa - Vol. 2, Pg. 729-735]

- d) The husband or the 'Mahram' with whom the woman can go to perform Hajj has to be sane, mature and not a *fasiq* (transgressor). One cannot perform Hajj with an insane, immature or a *fasiq*. ['Alamgiri, al-Durr al-Mukhtar, Bahar-e-Shari'at]
- e) It is Haram for a woman to go to perform Hajj without her husband or any 'Mahram'. If she does so, then she has accomplished the religious duty. However, a sin shall be written on every step she takes [to and fro]. [Fatawa-e-Radauliyah, Vol. 4, Pg. 691]
- f) Some women go to perform Hajj with her spiritual guide (Pir) or a very old man (who are Chayr Mahram for them). This is also unlawful and Haram.
- g) If there is no husband or 'Mahram' to accompany the woman, then it is not Wajib for the woman to perform nikah (in order for a valid person such as her husband to accompany her to go to perform Hajj). [Bahar-e-Shari'at]
- h) If one has an amount of money sufficient for him/her to perform Hajj, but not enough to bring gifts and souvenirs for friends and relatives on return, then to perform Hajj is still incumbent (obligatory) upon him/her. Not to perform Hajj because of the insufficient amount of money to bring gifts and toys is Haram. [Bahar-e-Shari'at]
- i) The table below shows the rulings of each aspect of Hajj for a 'Mu'tammil', which is Fard (obligatory), Wajib (necessary), Sunnah, or Nafl (optional):

No	Action Aspect	Ruling	Date and Ruling
1	Ihram	Fard	8th Dhul Hijjah or before in Masjid Haram or in Haram.
2	Stay in Mina	Sunnah	To perform Zohar, 'Asr, Magrib, 'Isha and Fajr in Mina.
3	Stay in Arafat	Fard	On the 9th of Dhul Hijjah after Zawaal till Sunset.
4	Stay in Muzdalifah	Wajib	From the 10th of Dhul Hijjah from Fajr beginning till Sunrise.
5	Pelting the Large Pillar	Wajib	10th of Dhul Hijjah in Mina, before Zawaal.
6	Qurbani (Sacrifice)	Wajib	From the 10th of Dhul Hijjah till Sunset of the 12th of Dhul Hijjah.
7	Shaving or Trimming Hair	Wajib	In Mina after having pelted the Large Pillar. From the 10th of Dhul Hijjah till the 12th of Dhul Hijjah until Sunset of that day.
8	Tawaf-e-Ziyarat (Hadaab)	Fard	After having performed the Qurbani (sacrifice). The Wajib time for this is from the Fajr beginning of the 10th of Dhul Hijjah till the sunset of the 12th of Dhul Hijjah. It is better to do it on the 10th of Dhul Hijjah, but can be performed in any time during this Wajib period. If performed after the sunset of the 12th of Dhul Hijjah, the Fard shall be accomplished, but a dam (sacrifice) shall have to be performed for missing the Wajib period.
9	Sa'ee of Tawaf-e-Ziyarat	Wajib	The same time period for Tawaf.

		e-Ziyarat. Has to be performed after the Tawaf.
10	Pelting all Three Pillars	Wajib
		On the 11th and the 12th of Dhul Hijjah in Mina. If one stayed. It is Wajib to pelt all three pillars after Zawaal, on the 11th, 12th (and the 13th if one had stayed in Mina at the time of Fajr beginning on the 13th of Dhul Hijjah).
11	Tawaf-e-Wada' (Ruksat)	Wajib
		For a non-resident of Makkah al-Mukarramah, prior to returning from this blessed city.
12	Ithram	Fard
		8th Dhul Hijjah or before in Masjid Haram or in Haram.
13	Stay in Mina	Sunnah
		To perform Zohar, 'Asr, Magrib, 'Isha and Fajr in Mina.
14	Stay in Arafat	Fard
		On the 9th of Dhul Hijjah after Zawaal till Sunset.
15	Stay in Muzdalifah	Wajib
		From the 10th of Dhul Hijjah from Fajr beginning till Sunrise.
16	Pelting the Large Pillar	Wajib
		10th of Dhul Hijjah in Mina, before Zawaal.
17	Qurbani (Sacrifice)	Wajib
		From the 10th of Dhul Hijjah till Sunset of the 12th of Dhul Hijjah.
18	Shaving or Trimming Hair	Wajib
		In Mina after having pelted the Large Pillar. From the 10th of Dhul Hijjah till the 12th of Dhul Hijjah until Sunset of that day.
		After having performed the Qurbani (sacrifice). The Wajib time for this is from the Fajr beginning of the 10th of Dhul Hijjah till the sunset of the 12th of Dhul Hijjah. It is better to do it on the 10th of Dhul Hijjah, but can be performed in any time
19	Tawaf-e-Ziyarat (Ifadah)	Fard

		during this Wajib period. If performed after the sunset of the 12th of Dhul Hijjah, the Fard shall be accomplished, but a dam (sacrifice) shall have to be performed for missing the Wajib period.
20	Sa'ee of Tawaf-e-Ziyarat	Wajib
		The same time period for Tawaf-e-Ziyarat. Has to be performed after the Tawaf.
21	Pelting all Three Pillars	Wajib
		On the 11th and the 12th of Dhul Hijjah in Mina. If one stayed. It is Wajib to pelt all three pillars after Zawaal, on the 11th, 12th (and the 13th if one had stayed in Mina at the time of Fajr beginning on the 13th of Dhul Hijjah).
22	Tawaf-e-Wada' (Ruksat)	Wajib
		For a non-resident of Makkah al-Mukarramah, prior to returning from this blessed city.

j) The 5 days of Hajj (in brief):

1st Day - 8th Dhul Hijjah

1. Go to Mina.
2. Perform the Zohar, 'Asr, Magrib, 'Isha Salaah in Mina
3. Stay in Mina the whole of the night.

2nd Day - 9th Dhul Hijjah

1. After performing Fajr in Mina, go to Arafat.
2. Perform Zohar in Arafat.
3. Stay in Arafat.
4. Perform 'Asr in Arafat.
5. Stay at the time of sunset, but do not perform Magrib prayer.

6. Go to Muzdalifah.
7. Perform Maghrib and Isha in Muzdalifah at the time of Isha.
8. Stay in Muzdalifah the whole night.

3rd Day - 10th Dhul Hijjah

1. After having performed Fajr in Muzdalifah, go to Mina.
2. Pelt the Large Pillar.
3. Perform Qurbani.
4. Shave/trim hair.
5. Perform Tawaf-e-Ziyarat.
6. Come back to Mina and stay there the night

4th Day - 11th Dhul Hijjah

1. In Mina, after Zawal pelt the Small Pillar.
2. Then, then Middle Pillar.
3. Then the Large Pillar.
4. If Tawaf-e-Ziyarat not performed yesterday do it today.
5. Stay in Mina.

5th Day - 12th Dhul Hijjah

1. In Mina, after Zawal pelt the Small Pillar.
2. Then, then Middle Pillar.
3. Then the Large Pillar.
4. If Tawaf-e-Ziyarat not performed do it today before Sunset.
5. Return to Makkah before Sunset. If one left Mina in the night (before Fajr beginning), it is permissible without giving any compensation.
6. To leave Mina after Sunset is disliked.
7. If one stayed in Mina till the Fajr beginning of the 13th, then it is Wajib to pelt (stoning) all three pillars.
8. One can pelt the Three Pillars before Zawal (but is Makruh). It is Sunnah to do it after Zawal till sunset of that day

- k) A woman who is in her menstrual cycle (*hiz*) cannot perform Tawaf-e-Ziyarat (Tawaf-e-Itada) on the 10th of Dhul Hijjah. If she cannot perform this Tawaf on this date due ■ her menstrual cycle, then if she becomes 'clean'

after this date until the sunset on the 12th of Dhul Hijjah, it is obligatory on her to perform this tawaf. If even after these dates, the woman has not become 'clean', but has become clean after these dates, then it is obligatory for her to perform this Tawaf.

- l) If a woman who is in her periods (menstrual cycle) can take tablets to terminate the menstrual cycle, then she can do so. However, doing this shall cause harm to one's health. Therefore, it is advisable not to do it. [Fatawa-e-Markazi Dar-ul-Ifta - 11th Year - 2006 - Pg. 35]

m) If a female can change her return date back to her country, in order for her to become 'clean' and thereafter perform this Fard Tawaf, then she should do so. Otherwise, if she returned back to her place of residence, not having performed this Fard Tawaf, then her Hajj is incomplete. She shall have to return in the "Months of Hajj" which are Shawwal, Dhul Qa'dah, first 10 days of Dhul Hijjah, and then perform the Fard Tawaf (Tawaf-e-Ziyarat). She will also have to sacrifice an animal in the *haram* boundaries, as atonement for returning to her destination without having performed this obligatory Tawaf. [Fatawa-e-Faqih-e-Millat - Vol. 1 Pg. 349]

n) Those who have been blessed with performing Hajj and visiting the shrine of the Holy Prophet ﷺ should (on return to their places) draw people closer towards religion; by giving them gifts which helps them to do so. Such gifts include giving books of the Ahl al-sunnah wa al-jamā'ah, Islamic lectures, Islamic CDs and ■ on. Unfortunately, however, most Hajjis bring with them radios for their friends and relatives by which they, most of the time, listen to music, gaining sins upon sins upon sins, not only in their Book of Deeds but also in the Book of Deeds of the one who initially gave it to them. This same ruling applies to those people who bring gold rings and/or chains or any other jewellery item for men to wear. This is because it is unlawful (Haram) for males to wear any kind of jewellery (whether it comes from the two Holy Sanctuaries or any other place) made out of any metal whatsoever, except for one silver ring which has to have one stone, and which does not weight more than 4.23 grams.

Allah Most High states:

تَقَرُّوا عَلَى آلِهِ وَالتَّقَرُّى وَلَا تَقَرُّوا عَلَى الْإِنِّ وَالْفَرِّى

"and help one another in (matters of) virtue and piety and do not mutually co-operate in what is sinful and wicked..."

[Surah: 5 - al-Ma'idah, Verse: 2]

- o) A person who performed Hajj with pure Halal money (which was gained from Halal means), had a sincere intention (to perform Hajj solely for seeking the pleasure of Allah and His Beloved Messenger ﷺ), did not fight, quarrel or argue in it, protected himself from all disobediences and sins, and thereafter passed away (after having performed Hajj), but did not have the time to fulfil all of the Rights of Allah (Huaquqillah) or the Rights of His slaves (Huaquq-l'ibad), then in the situation of his/her Hajj being accepted, there is a high hope that Allah Ta'ala forgives all of His rights and through His mercy He shall forgive the rights of His slaves. There is also hope that on the Day of Resurrection Allah shall please all those whose right was upon the shoulders of this person, and protect this slave of His from contention as regards to the rights being unfulfilled. [“*A'jab al-Imdad fi mukaffratil-Hajj al-Tad*” – Imam Ahmad Raza Khan Rahmatullahi ‘alayh – Fatawa-e-Raddawiyah – Vol. 24, Pgs. 459-476]

- p) If a person stayed alive after having performed Hajj, and then as much as his/her capability, tried to fulfil the rights of Allah and the rights of His slaves; such as paying the Zakat which he/she did not pay for years that preceded; or performed the Qaza of prayers that were missed; or the fasts that had not been kept; or fulfilled the rights of those who owned that right by repaying the owner of the right or his/her next of kin, asked for forgiveness from the person to whom he/she had caused problems or had troubled; those who passed away before their rights were fulfilled, then he/she gave charity on behalf of them [to the poor]; if anything remained unfulfilled from the rights of Allah and His slaves, then he did a wasiyah (leave by will) near the time of death that the rights be fulfilled by taking that share from his/her own wealth and then giving it to the owner of the right. Conclusively, he/she tried their best to fulfil all the rights that were left

unaccomplished, then there is even a greater hope for the forgiveness of such people. [A'jab al-Imdad]

- q) Yes however, if one was neglectful in fulfilling these rights after having performed Hajj, and hence, he/she did not fulfil these rights then all these sins shall start to be written in his/her Book of Deeds. This is because prior to performing Hajj, the rights of Allah and His slaves still remained on his/her responsibility to fulfil, but they delayed in fulfilling these rights and on top of this, they neglected these rights even after performing Hajj. Thus, the Hajj performed will not be sufficient to eliminate these rights that have remained on his/her responsibility. This is because, yes, Hajj does remove the sins of not performing salah and keeping fasts in their prescribed times. However, Hajj does not eliminate the obligation of performing the qaza of the prayers that have been missed; or keeping fasts that have been missed.

- r) A sign of a person's Hajj being accepted is that the Hajj becomes more 'religious' after Hajj than was before. [A'jab al-Imdad]

- s) Nowadays, many people have become heedless of fulfilling the rights of Allah and His slaves for many years; such as they have not performed the qaza for their missed prayers; or not kept the fasts that they had broken or not kept; or not paid the Zakat for their previous years. This is why we see them killing one another; seizing each others property; stealing other people's wealth; causing problems and giving distress to others. It is a great misunderstanding for such people to think that after having performed Hajj all of their sins have been eradicated. If the Rights of Allah and the Rights of His slaves have been left unfulfilled, even after having performed Hajj, then they have to be accomplished as soon as possible.

We ask Almighty Allah that He gives us the tawfiq and guidance to fulfil His rights and those of His slaves...Ameen.

Visiting the Blessed Mausoleum of the Messenger ■ Allah

عن أبي عبد الله قال قال رسول الله صلى الله عليه وسلم: من زار قبري زيارتي لم يضره

(الدارقطني، الصحيح)

1. Hadrat Ibn 'Umar ؓ reported that the Messenger of Allah ﷺ said, "Whoever visits my grave, my intercession is guaranteed for him."

[al-Sunan al-Daraqutni (2:278) al-Kuna wa al-Asma' al-Dulani (2:64), Majma' al-Zawaid Haythami (4:2), al-Talkhis al-Habir Ibn Hajar al-Hafiz (2:267), Kanz al-'Ummal (15:651), Jadh al-Qulub - Shaykh 'Abd al-Haq al-Dehlwi al-Muhaddith (204)]

عن أبي عبد الله قال قال رسول الله صلى الله عليه وسلم: من زار قبري زيارتي لم يضره
عزائم الأئمة لا يضره زيارته (الدارقطني، المسند للطبراني)

(اللهم ارزقنا شفاعة حبيبك المصطفى وزيك المجتبي عليه التحية والثناء)

2. Hadrat Ibn 'Umar ؓ reported that the Messenger of Allah ﷺ said, "Whoever visits me without any avowed purpose other than my visit, it is incumbent upon me to be his intercessor on the Day of Resurrection."

[Narrated by al-Tabarani in al-Awsat and al-Kabir (12:291) and al-Daraqutni and Majma' al-Zawaid al-Haythami (4:2) and Ilthaf al-Sa'dah al-Mutaqin Sharh Ihya' 'Umm al-Din al-Zubaidi (4:416) and Tafsir al-Durr al-Manthur al-Sayuti (1:237) and Kanz al-'Ummal Multaqi al-Chishti al-Shadhili al-Hindi (Hadith no. 34928 (2:256) all references from Jam' al-Ahadiith - Imam Ahmed Rida Khan, compiled by Shaykh Muhammad Hamid Khan Razvi Bareilly - V.2 Pg. 268].

عن أبي عبد الله قال قال رسول الله صلى الله عليه وسلم: من زار قبري زيارتي لم يضره

عزائم الأئمة لا يضره زيارته (الدارقطني، الصحيح)

3. Hadrat Ibn 'Umar ؓ reported that the Messenger of Allah ﷺ said, "Whoever makes pilgrimage then visits me after my death it is ■ if he visited me in my life."

[Narrated by al-Tabarani in al-Kabir (12:310) and al-Daraqutni (2:278) and al-Baihaqi in his al-Sunan al-Kubra (5:286) and in Mishkat al-Masabih Tabrizi (2756) and in al-Jami' al-Saghir Suyuti (2:523) and Jadh al-Qulub - 'Abd al-Haq Dehlwi (205) and Ilthaf al-Sadah Zubaydi (4:416) and Kanz al-'Ummal (5:135) and Majma' al-Zawaid Haythami (4:2)]

4. The Messenger of Allah ﷺ said, "Whoever visits my grave after my death is as those who visited me in my life." [Narrated by al-Tabarani in al-Kabir (12:406) and al-Awsat (1:94) and al-Daraqutni (2:278)]

5. Hadrat Anas Ibn Malik ؓ said that the Messenger of Allah ﷺ said, "Anyone who visits me in Madinah for the sake of Allah is near me and I will intercede for him on the Day of Rising."

[al-Baihaqi and others as mentioned by Imam Qadi al-'Iyad in al-Shifa - Section 9 - "Concerning visit to the Prophet's grave..."]

6. Hadrat Naif ؓ said, "I saw that Hadrat [Abdullah] Ibn 'Umar ؓ used to come to the grave a hundred times or more. He would say, 'Peace be upon the Prophet ﷺ, may Allah bless him and grant him peace. Peace be upon Abu Bakr ؓ.' Then he would leave. Ibn 'Umar ؓ was also seen to put his hand on the seat of the Prophet at the minbar and then place his hand on his face [for blessings and Barakah].

[Narrated in al-Shifa - Section 9, and mentioned by Imam Ahmad Rida Khan - the great Muhaddith and Mufassir and the Reviver of the Islamic sciences - in his treatise 'Abr al-Maqal - p.3 and Jam' al-Ahadiith - Vol. 2 Pg. 268]

7. Hadrat 'Abdullah Ibn 'Abbas ؓ reported that the Messenger of Allah ﷺ said, "Whoever visits me (my grave) after my death is as he has visited me in my life and I shall be an intercessor and witness for him on the Day of Resurrection."

[Fatah al-Sadah (4:416) and al-Mughni Zain al-Din al-Iraqi (1:259) and Jadh al-Qulub 'Abd al-Haq al-Dehlawi (203)]

Notes

- a) To perform the *ziyarat* (visit) of the blessed shrine of the Messenger of Allah ﷺ is near to *Wajib* (being necessary). [Fatawa-e-Raddawiyyah, Bahar-e-Shari'at]
- b) To perform Hajj and not to visit the blessed shrine of the Beloved Prophet ﷺ is a sign of wretchedness.

The Prophets are Alive

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم: إني أراهم على الأعراس كل يوم
الأربعاء فيقولون يا رسول الله - (رواه ابن ماجه - مشكور)

1. Hadrat Abu al-Darda' ؓ reported that the Messenger of Allah ﷺ said, "Indeed Allah has made it Haram (forbidden) upon the earth to eat the bodies of the Prophets. Thus, the Prophets of Allah are alive and are given their sustenance."

Commentary

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Dehli" states under the commentary of this Hadith that:

The Prophets of Allah are alive in their graves, just as they were alive in this world. [Ash'ah al-Lam'at - Vol. 1 Pg. 576]

Inam Mulla 'Ali al-Qari states under the commentary of this Hadith that: *There is no difference between the life of the Prophets after their demise and the life of them in this world. This is why it has been stated that the Awliya (Friends of Allah, the Most Exalted) do not die, but in fact, move from one place (the world) to another (the Hereafter).* [Mirqat - Vol. 2 Pg. 212]

عن ابن عباس قال قال رسول الله صلى الله عليه وسلم: إني أراهم على الأعراس كل يوم
الأربعاء فيقولون يا رسول الله - (رواه ابن ماجه - مشكور)

2. Hadrat Awe ibn Awe ؓ narrated that the Messenger of Allah ﷺ said, "Allah has made the (eating of the) bodies of the Prophets Haram (unlawful) upon the earth."

Commentary

Hadrat Mulla 'Ali al-Qari states under the commentary of this Hadith: *Indeed the Prophets are alive in their graves.* [Mirqat - Vol. 2 Pg. 209]

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Dehli" states under the commentary of this Hadith:

The Prophets are alive and everyone believes that they are alive; there is no disagreement in this. Their life (in their graves) is the real, physical life (which they possessed in this world), not like the martyrs whose life is only spiritual. [Ash'ah al-Lam'at - Vol. 1 Pg. 574]

Notes

- a) The Prophets are alive in their graves living their 'real' and physical life which they used to live in this world. This is why on the Night of Ascension when the Messenger of Allah ﷺ reached Bayt al-Maqdis (Jerusalem), he read the prayer in which all the Prophets stood behind him. If the Prophets were not alive after their death, then how would have they come to perform Salaah in Bayt al-Maqdis (Jerusalem) behind the Final Messenger ﷺ?

- b) The life of the Prophets in their graves is the real, physical life which they used to live in this world. It is not merely a 'spiritual' life like that of the martyrs. This is why the wealth left in inheritance by the Prophets is not distributed; nor can their wives marry anyone else after them. Contrary to this, the wealth left in inheritance by the martyrs can be distributed and their wives can marry anyone after their death.

- c) The life of the Prophets in their graves is not *barzakhī* (inter-spatial life) but it is the 'real', 'physical' life they had in this world. The only matter of the fact ■ that we are not able to see them.

This has been stated by the great Imam Shaykh Hassan ibn 'Ammar Shurunbulali in the commentary of his famous book "Noor al-Idāh" entitled "Manqiy al-Falah" on Page 447:

It is well known fact among the great scholars that the Messenger of Allah ﷺ is alive in his blessed grave (the life which he used to spend in this world). The Messenger of Allah ﷺ is given sustenance, takes benefit from everything which he desires; and gains the pleasure and joy of worshipping (as he had in this world). However, those who have not reached close proximity to Allah are unable to see him.

It has been stated in Nasīm al-Riyādh shāh al-Shifa Qadī 'Iyadh:

The Prophets are alive in their graves living the 'real' life which they had in this world. [Vol. 1 Pg. 196]

In al-Mirqat shāh Miskal, Imām Mullā 'Alī al-Qārī states:

Undoubtedly, the Messenger of Allah ﷺ is alive; presented with sustenance; and one can ask from him any kind of assistance whatsoever. [Mirqat shāh Miskal – Vol. 1 Pg. 284]

Hadrat Shaykh 'Abd al-Haq Muhaddith-e-Dehlwī states in his book "Sulūk Aqrāb al-Sūbūt bi al-Tawajjuh ilā Sayyid al-Rusul" (published by Rahmīyah – Deoband – India Pg. 161):

Despite the increasing disagreement and disputes amongst the scholars of this Ummah, there is no disagreement in this fact that the Messenger of Allah ﷺ is alive in his grave; he is present there. There is not even a slightest thought of saying that this life is not real (but majaz – metaphorical). The Holy Prophet ﷺ is Hadhir-o-Madhir (present and witnessing) seeing the actions of his Ummah and being presented with them. Those who seek assistance from the Messenger of Allah ﷺ, and those who draw close to Him, he blesses them and is their mentor.

- d) The Holy Qur'an states: "Surely you are to die, and they too are to die." [Surah: 39 – al-Zumar, Verse: 30]. This means moving away from this world (to the Hereafter). The meaning of the word *hayat* (life) is the real physical life after death.

Chapter Eight

كِتَابُ الْبَيْعِ

The Book of Business & Trade

THE BOOK OF BUSINESS AND TRADE

Lawful Earning

عن عبد الله بن مسعود قال قال رسول الله صلى الله عليه وسلم على كل كسب الحلال في يومئذ بقية -
(البيهقي، مشكوة)

1. Hadrat 'Abdullah ibn Mas'ud ؓ reported that the Messenger of Allah ﷺ has said, "Lawful earning is obligatory in addition to the obligatory duties."

عن ابن بكير روى عن رسول الله صلى الله عليه وسلم قال لا يدخل الجنة من لم ينجس يده -
(البيهقي، مشكوة)

■ Hadrat Abu Bakr ؓ reported that the Messenger of Allah ﷺ has said, "The body nourished with what is unlawful will not enter the Paradise."

عن أبي بصير قال قال رسول الله صلى الله عليه وسلم ينجس يده من لم ينجس يده -
(البيهقي، مشكوة)

3. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "A time will come to mankind when a man will not care whether what he is getting is coming from a lawful or unlawful source."

Notes

a) People who refine and mill the wheat into flour take a portion of 30 or 40 grans from a kilo after having milled the wheat saying that this is "ju'f" (what has burnt from the initial amount of flour that was refined). This is prohibited, in fact it is Haraam, as in this amount the flour does not burn. The evidence for this is the fact that those who refine wheat or grain have an extra 5 or 10 kilos of flour left with them each day (thus, all of the flour has not burnt).

b) If those refining wheat ■ any other grain fix their wage ■ some money and some flour (which they have refined) then this is also impermissible as this comes under the ruling of *Qafez Tiham*. It has been stated in *Bahar-e-Shari'at* that, "someone was hired to work, and it was fixed by the one who hired him, that he (hired person) takes his x-amount of wage from the product of his work. Then, such an *ijarah* (hiring a person's service) is invalid. For example, Person A gave Person B (the one whose service is hired) some cotton to weave and said, "take half of the woven cloth as your wage"; or Person A said to Person B, "carry these bags of grain to such and such a place and take 4 kg of what is in it as your wage"; or Person A hired some livestock (cows, ■ and so forth) from Person B to plough up the ground (or any other aspect of cultivating or ploughing) and to grind wheat stalks to collect the seeds. Person A fixed the rent (to be paid to Person B) for these animals ■ bring an x-amount of the seeds that have been taken out of the wheat stalks by the cows, and or that have been hired from Person B; or Person A hired Person B to harvest the crops, and fixed a wage of ■ x-amount from the harvested crops... then all these forms of hiring another person's service is impermissible. [Bahar-e-Shari'at - Vol. 3, Chapter 14, al-Durr al-Mukhtar, and *Fatawa-e-'Alamgiri* - Vol. 4, Pg. 429]

Yes, however, if prior to refining the wheat and barley seeds, Person A separated an x-amount as ■ wage for Person B, then this is permissible.

The way of making all the previously mentioned ways of hiring another person and fixing ■ wage permissible, is to first of all separate whatever is to be given as wage to Person B; it should be specified and told to Person B that, "This is your wage." For example, Person A gave cotton to Person B and said, "This (pointing towards the specified x-amount of cotton) is your wage," and then gave another batch of cotton, and said, "Weave this." This is permissible.

Another example is that Person A took some (e.g. 5 kg) corn or any type of grain from a sack and said to Person B, "This is your wage, and take this sack to such and such a place." This is also permissible. Those who fry and parch grains and seeds, if they separate some grains from the sack and specify them ■ their wage - prior to frying them - then this is permissible.

c) Some hire other to harvest their crops and say, "upon every 120 square feet harvested; or each day, we shall give you 5 kg of rice (as a wage)." This is permissible because they do not fix that the wage will be given from these crops which have been harvested. Now, whether they give the wage from

the crops that the hired person harvested or not, it is all permissible. [al-Durr al-Mukhtar]

- d) Person B was given a garment to sew, and so, he cut some of the garment for himself; or was given some cotton to spin but took some of it for himself; or was given some cotton to weave into a cloth, but took some of it for himself; or was given a piece of cloth to have it embroidered but took some of it for himself, then all this is unlawful (Haram).

It is quite a saddening fact, to see many Muslims earn their wealth through unlawful means, yet they do not show the slightest consideration that what they are earning is unlawful (Haram) money.

Not only are the common folk indulged in this, but so are those who are looked up with respect in society. Such people should ponder upon the torment that has been prescribed for those who earn unlawful money, as a result of gaining it through unlawful means.

A Good Businessman

عن أبي حنيفة قال قال رسول الله صلى الله عليه وسلم لا يربح رجل من بيع البعير ولا من بيع
والأهبار (الترمذي)

1. Hadrat Abu Sa'id ؓ reported that the Messenger of Allah ؓ has said, "The truthful and trustworthy merchant will be with the Prophets, the upright and the martyrs."

عن أبي حنيفة عن أبيه عن النبي صلى الله عليه وسلم قال لا يربح رجل من بيع البعير ولا من بيع
الاهبار (ترمذي)

2. Hadrat 'Ubaid ibn Rifa'ah ؓ reported from his father who informed that the Holy Prophet ؓ has said, "The (dishonest) merchants (businessmen) shall be

raised on the Day of Resurrection as the defiant, except those who fear Allah, are pious (do not take a false oath) and are truthful."

عن أبي حنيفة عن أبيه عن النبي صلى الله عليه وسلم قال لا يربح رجل من بيع البعير ولا من بيع
الاهبار (ترمذي)

3. Hadrat Wasilah ibn al-A'sqā' ؓ reported: I heard the Messenger of Allah ؓ say, "Whoever sells a thing which has a defect in it without disclosing it (to the purchaser), he remains under the wrath of Allah", and "the angels persistently curse him."

Notes

- a) It is not permissible to sell or take benefit whatsoever from the fat of a dead being; neither can one use it as a form of 'wax' to burn in a candle, nor can one use it to heat the skin of animals. [Radd al-Mukhtar Vol. 4 Pg. 120, Bahar-e-Shari'at Chapter 11 Pg. 578]

- b) It also not permissible to sell the skin of a dead being. It is permissible to sell the skin (of an animal) which has not been heated but tanned, and it is also permissible to make use of it in any shape or form. [al-Durr al-Mukhtar, Bahar-e-Shari'at]

- c) There are three ways of tanning the skin of an animal:

- 1 By placing salt, any acidic substance or any chemical, and then heating it up.
- 2 By heating it up and thus, drying it, via sunlight.
- 3 Drying it by wind, air, such that all the excess moisture left on the skin dries up, and the smell evaporates.

- d) It is permissible to sell the skin and fat of dead, unslaughtered animal to a *Harbi kafir* (a non-Muslim at war with Muslims).

- e) Some people give cattle, such as she-goats, cows etc. on rent, but fix that however many offspring shall be born, both (the one who owns the livestock and the one who uses it) shall have an equal share of it. Such a form of

renting is invalid and impermissible. The offspring are for the owner of the she-goat, cow etc. The other person shall only receive the wage for his service. [Bahar-e-Shari'at, Radd al-Muhhtar - Vol. 3, Pg. 361, Fatawa-e-'Alamgiri - Vol. 4 Pg. 430]

f) Person A gave some chicken to Person B specifying that however many eggs it shall lay, both of them shall share the equal amount. Such a form of renting is also invalid. The eggs are for the person who owns the chicken. [Fatawa-e-'Alamgiri - Vol. 4 Pg. 430, Bahar-e-Shari'at - Chapter 14, Pg. 142]

g) It is permissible for the seller to ask the purchaser to pay a high price for an item, then to ask for less than that price, then to ask for even less than that. This is not regarded as lying.

h) To give someone a pond, reservoir or a lake on contract for fishing (as is quite common in India) is not permissible. This is because the fish, its type, the quantity of fish in the water, the size of the fish etc. is unknown and not specified. [al-Durr al-Mukhtar, Bahar-e-Shari'at]

Usury

عن علي بن أبي طالب رضي الله عنه قال قال رسول الله صلى الله عليه وسلم أكل الربوا وكل ما فيه وكل عسر راء -
(مسند أبي يعلى)

1. Hadrat Jabir ؓ reported that the Messenger of Allah ﷺ has cursed the devourer of usury (one who takes it), its payer, its scribe (one who writes it), and its two witnesses and said that they are all alike (in sin)

عن عبد الله بن عباس ؓ - قيل قال رسول الله صلى الله عليه وسلم راء الربوا وكل عسر راء -
الربوا وكل عسر راء من راء راءة ورائين راءة - (احمد، الدارقطني، مشكوة)

2. Hadrat 'Abdullah son of Hanzalah ؓ - the one washed by the angels - reported that the Messenger of Allah ﷺ has said, "A dinham of usury which a

man knowingly devours (one who takes it) is more severe than thirty six acts of fornication."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم الربوا بائع الموت على الحياة الربوا
أكبر من أن يبيع المرء نفسه على نفسه - (ابن ماجه، الصحيح، مشكوة)

3. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "Usury has seventy parts; the least of which is like a man fornicating with his own mother."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم الربوا بائع الموت على الحياة الربوا
أكبر من أن يبيع المرء نفسه على نفسه - (ابن ماجه، الصحيح)

4. Hadrat Anas ؓ reported that the Messenger of Allah ﷺ has said, "When anyone of you gives a loan and the borrower sends him a gift or provides an animal for him to ride, he should not ride on it or accept the gift unless it is a practice they followed previously."

Commentary

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Delhi" states: Every loan from which the lender takes benefit is usury. [Ash'ah al-Lam'at - Vol. 3, Pg. 25]

Notes

a) Usury is unlawful (Haram). This ruling has been derived from such sources which are free of speculative content - the Holy Qur'an and the Sunnah of the Messenger of Allah ﷺ. Anyone who denies that usury is unlawful becomes a kafir. Anyone who, despite acknowledging its unlawfulness still takes/devours usury is a Fasiq (deviant and a transgressor). The testimony of such a person is discarded, and thus, not accepted.

b) It is not prohibited to earn money from *harbi kafir* through an invalid transaction i.e. such a transaction which is unlawful between two Muslims, but is permissible between a Muslim and a *harbi kafir*. However, the condition is that the benefit of such a transaction lies on the side of the

Muslim. For example, a Muslim sells one rupee to a *harbi* and receives two rupees in return; or a Muslim sold an animal not slaughtered through an Islamic procedure to a *harbi*. All of these transactions are unlawful if carried out between two Muslims, but permissible between a Muslim and a *harbi kafir*. [Radd al-Muhtar, Bahar-e-Shari'at - Chapter 11, Pg. 153]

- c) India is *Darul Islam* (Muslim land), thus it is incorrect to state that it is *Darul Harit* (Enemy land). However, the *harbi kafir* who reside in India are neither *dhimmi*²⁶ nor *mushtar'imin*²⁷. This is because to give *dhimma* (contract or treaty of protection for the non-Muslims living in Muslim lands) to a *dhimmi* and guarantee of safety to a *mushtar'im*, it is necessary that there is an Islamic Ruler. Therefore, a Muslim (residing in India) can gain money from the *kafir* residing there, through invalid transactions, on the condition that there is no breaching of any trust; no breaking of any promises made; no cheating or deceitfulness.

[See Imam Ahmad Raza Khan's treatise "*Yamīn al-A'Imm biinna Hindistan Dar al-Islam*". Also in, Bahar-e-Shari'at - Chapter 11, Pg. 153]

- d) It is not permissible to gain money from *kuffar* who reside in India (or any other *Darul Islami*) through stealing, robbery, deceitfulness, *farad* or deception.
- e) It is not permissible to give benefit (give extra money) or to borrow money from such Indian banks, which stipulate the borrower paying extra money (as interest) on top of the initial amount of money borrowed.
- f) Taking interest (usury) from Indian or any other banks run by non-Islamic government, or from a *harbi kafir* is not classed as usury. Likewise, the benefit (interest) on funds that the Muslim employees have in such non-Islamically-run banks or from a *harbi kafir* is not usury. Yes, however, taking interest from banks run by Muslims or an Islamic Government is usury. [Fatawa-e-'Aziziyah - Vol. 1 Pg. 39]

²⁶ *Dhimmi* = non-Muslim living under the protection of the Islamic government, on the condition that he pays a *jizya* - 4 *dinars*/40 *dinars* - annually.
²⁷ *Mushtar'im* = one guaranteed safety and protection.

Bay'-e-Salam (Payment in Advance) and Rahn (Putting up a Collateral)

عن ابن عباس عن النبي صلى الله عليه وسلم أنه قال: «مَنْ بَاعَ بِشَيْءٍ فَلْيُؤَدِّهِ إِلَى يَدِ الْبَائِعِ» (البخاري، مسند)

1. Hadrat Ibn-e-'Abbas ra reported that when the Messenger of Allah sa came to al-Madinah, they used to pay one, two and three years in advance for the fruits. He said, "Those who pay in advance for anything should do so for a fixed measure and fixed weight for a fixed time."

عن ابن عباس عن النبي صلى الله عليه وسلم أنه قال: «مَنْ بَاعَ بِشَيْءٍ فَلْيُؤَدِّهِ إِلَى يَدِ الْبَائِعِ» (البخاري، مسند)

2. Hadrat Sa'id ibn al-Musayyib ra reported that the Messenger of Allah sa has said, "Putting up something as a collateral does not terminate the ownership of the one who put it up. Taking benefit from it (the increase in its value) is for him (the owner) and the loss (decrease in value) is (also) upon him."

Notes

- a) Bay'-e-Salam means the sale of a described merchandise, which is the seller's obligation to deliver to the buyer at a certain time.
 For example, Person A gave (purchaser) gave £100 to Person B (the seller) in advance. It was fixed that after two months Person B will give 50 kg of rice to Person A in exchange of the £100 that were paid in advance.
- b) For Bay'-e-Salam to be valid, there are some conditions; if all are fulfilled then such a transaction is permissible, otherwise not. These conditions are:
1. The merchandise bought in advance should be determinedly known; which kind is it e.g. wheat, barley and so on.
 2. It should also be known what type it is e.g. brown wheat ■ white.

3. The specific quality of the merchandise should also be known, e.g. good, whole wheat or stale, broken wheat; the quality of the wheat, low, medium, or high.
4. The kind of money to be given should also be known e.g. pound sterling, euros, gold or silver etc.
5. The type of money should also be known if many currencies are used.
6. The characteristic of such money should also be known e.g. £1 coins, £2 coins, £5 notes, £20 notes etc.
7. The quantity of merchandise to be bought equivalent to the amount of money, both should be known e.g. 10 kg for £20.
8. The time-period should also be known (in which the seller has to give the merchandise to the buyer). This should be no less than a month.
9. The location in which the merchandise shall be delivered should also be known.
10. The price of the merchandise, which is ■ be given to the seller, should also be paid when the agreement is first made. [Fatawa-e-Arjadia - Sadrush Shari'ah al-Shaykh Arjadia 'Ali - Vol 3 Pgs. 180-181]
- c) The common practice of keeping a piece of land which is put up as a collateral by the person who owes money, on such a condition that the seller (to whom this financial obligation is to be paid) shall take benefit from it, and shall also pay the governmental tax on it. Thereafter, when the financial obligation is paid, the land shall be returned to its owner. Such a transaction is unlawful, as all types of lending from which one gains benefit is usury, which is unlawful. It has been stated in a Hadith that, "Every loan from which the lender takes benefit is usury." Yes however, such a transaction is permissible between a Muslim and a harbi kafir, ■ gaining money from a harbi kafir through invalid transactions is permissible.
- d) *Rahim* means ■ piece of saleable property put as a security for a financial obligation to cover the amount if it should prove impossible to repay.
- e) Some people put up a piece of land ■ a collateral, so that the person to whom the land is given as a collateral (*mu'atadin*) can sow, harvest, cultivate and take benefit from that piece of land. The rent for such a piece of land is fixed as, for example, £1000 annually, and it is also agreed that this money (rent) will be subtracted from the total price value of the land. When all of the

price value of the land is given (via money which is paid as rent) the land shall be returned to its owner.
So, in such a transaction there is no apparent defect or disapproval, though the rent was agreed less than what it should have actually been. Such a transaction is permissible because it is included in *ijarah* (renting); to rent a piece of land for an x-amount of money for an x-period of time, and the rental fee was paid beforehand (is permissible). [Bahar-e-Shari'at - Chapter. 17, Pg. 39]

Granting Respite

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم يقول: من أقرض أخاه ديناً فليؤجله حتى يوفيه دينه.

(مسند أحمد، 1/100)

1. Hadrat Abu Qatadah ؓ reported: I heard the Messenger of Allah ؓ say, "Whoever grants respite to the one (the indebted) who is in hard circumstances, or forgives his debt will be saved by Allah from the fear of the Day of Resurrection."

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم يقول: من أقرض أخاه ديناً فليؤجله حتى يوفيه دينه.

(مسند أحمد، 1/100)

2. Hadrat 'Imran ibn Husein ؓ reported that the Messenger of Allah ؓ has said, "When anybody has something due to him from another, and he allows time to him (for its repayment), he is credited with charity for every day."

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم يقول: من أقرض أخاه ديناً فليؤجله حتى يوفيه دينه.

(مسند أحمد، 1/100)

3. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ؓ has said, "A believer's soul remains hanging with his debt till it is paid."

عن عبد الله بن عمرو أن رسول الله صلى الله عليه وسلم قال يغفر الله لكل مؤمن إلا ما كان عليه من الدين (مسلم)

4. Hadrat 'Abdullah ibn 'Amr ؓ reported that the Messenger of Allah ؓ said, "All sins of a martyr, except his debt are forgiven."

Taking Property Unlawfully

عن سالم عن أبيه قال قال رسول الله صلى الله عليه وسلم من أخذ من الأرض شيئا بغيره عليه لعنة الله
يؤمر القيتة إلى سبع أجيال - (البخارى)

1. Hadrat Salim ؓ reported from his father that the Messenger of Allah ؓ said, "Whoever takes any land unlawfully will be sunk down into the depths of the seven earths on the Day of Resurrection."

عن حميد بن زيد قال قال رسول الله صلى الله عليه وسلم: من أخذ بغير إذن الأرض لعنة الله عليه
يؤمر القيتة مؤمل سبع أجيال - (البخارى، مسلم)

2. Hadrat Sa'id ibn Zaid ؓ reported that the Messenger of Allah ؓ has said, "Whoever took a span of land by oppression, (land to) its extent from seven earths will be tied round his neck on the Day of resurrection."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم: ألا تأخذون من الأرض ما لم يؤذن لكم؟
يؤخذ منكم أنفسكم - (البخارى)

3. Hadrat Abu Hurrah al-Raqashi ؓ reported from his paternal uncle who informed that the Messenger of Allah ؓ said, "Behold! You should never oppress anyone and another man's property should not be taken (is not lawful for you to use) except with his consent."

Chapter Nine

كتاب النكاح

The Book of Marriage

THE BOOK OF MARRIAGE

المؤمنين بمعنى قاتل رسول الله صلى الله عليه وسلم : أي اذبحوا الشجر ، فمن اعتصم به وتعلق به ، وتكلم بالباطل فليأخذ من أوله رأس البعوض وأعضائه الملتصقة ، ولا يفرق بين أوله وجذعه - (الحدادى، ومسلم)

1. Hadrat 'Abdullah ibn Mas'ud ra reported that the Messenger of Allah sa has said, "O group of youngsters! Whoever among you is able, he should marry because it keeps the gaze down and protects the private parts. And whoever is not able, he should devote himself to fasting as it is a means of suppressing sexual desire."

عن جابر الأسدي عن عمرو بن قنبل عن علي بن أبي حمزة عن أبي بصير عن أبي عبد الله عليه السلام قال قال رسول الله صلى الله عليه وآله وسلم: «الشيخ إذا ابتاع ربحه وبيع من البيع أضره»
الشيخ إذا - (مط)

2. Hadrat 'Abdullah ibn 'Umar ra reported that the Messenger of Allah ﷺ said, "The world is all an asset and the best asset of the world is a pious woman."

عن ابن عباس قال رسول الله صلى الله عليه وسلم: أكرموا الله عبادي ومن التخلت - (ابن ماجه)

3. Hadrali'n-e-'Abbas & reported that the Messenger of Allah ﷺ has said, "You have not seen anything like marriage for increasing love between two people"

Notes

a) A person who has enough money (for the bride's marriage payment [mahr] and for her expenses) then the different rulings as regards to his different situations are as follows:

1. If he has full certainty that by not marrying he shall (Allah forbid!) commit fornication, then it is Fard (obligatory) upon him to marry.

2. If there is not a certainty of indulging in this major sin, but there is a fear of doing so, then for him to marry is *Wajib* (necessary).

3. If one does not have ■ overwhelming sexual desire, then to marry is *Sumnat-e-Mu'akkadah*.

4. If he fears that he shall not have enough money to cover the expenses, or he shall not be able to fulfil the obligations and the duties that are on him for his wife, then marriage in this case is disliked (Makruh).

5. If there is not only a fear of the above things, but a certainty, then to marry is **Harām** (strictly unlawful) in this situation.

b) Some believe that to marry a widow is a disgrace and a cause of humiliation to the family. This is totally incorrect, in fact to believe so is a sin.

c) It is not permissible for an apostate (infidel or murtaddah) to marry anyone, neither a Muslim, nor an infidel, nor another apostate (male or female). [Bahar-e-Shari'at with reference from al-Durr al-Mukhtar]

It has been stated in *Fatawa-e-Alamgiri* that: It is not permissible for an apostate (male) to marry an apostate, nor a Muslim nor a person who is an infidel from beginning (tafriah aslayyah). Likewise, the marriage of an apostate (female) is not permissible with any of the above, ■ stated in *al-Mabadi*. [Vol. 1 Pg. 263]

d) It is not in anyway whatsoever, permissible to marry a Walthabi, a Deebandi, ■ Kāfđhi, a Naidrri, or any other transgressor.

e) The incorrect procedure (which is common amongst the Asian community) is that a *wakif*¹⁸ takes permission of marriage from the bride or her guardian (*wakil*), then says to the person conducting the marriage ceremony, "I am the *wakil* of such and such a person. I give you permission to conduct the marriage contract." Such a method is incorrect.

The one commissioned (*wakil*) has no right that he commissions another person to conduct the marriage contract. If one does so, then the marriage

¹¹Someone commissioned to conduct the marriage contract.

contract becomes *judhiya*³ and the process of marriage shall now be dependant on permission from the woman. Before taking this permission, both the man and the woman have a full right to nullify this marriage contract.

Thus, it should be that the one who shall conduct the marriage contract should become the wakil of the bride or the wakil of her guardian [wali].

The *wadi* should also take permission from the bride to commission another person to conduct the marriage contract.

- f) Some utter the words of *jib* (to offer) and *Qabul* (to accept) in a very low tone. If these words are said in such a low tone, that even two people - from those who are present - could not hear, then the marriage contract is invalid.
- g) It is *Mustahab* to deliver the *khutbah* (sermon) of the marriage prior to the *jib* and *qabul*.

The Sermon for ■ Marriage Ceremony

[illegible]

²⁹ One who, without prior consent and permission of another person, initiates the offer of marriage or accepts it for other than himself. [Falls Bah al-Hajjat - Imam Mulla 'All al-Qari - Vol. 2, Pg. 46]

الانجليز وعلاني زبوله انبي الكبرياء وحق على ابله من الشاودين والفاكيهين وحقك لهورين الشكرين

The Du'a after the Marriage Ceremony

[illegible]

Dowry (Mehr)

عن حفص بن عمر عن النبي صلى الله عليه وسلم قال: «أعطي الشكر طرقتين، الأولى من فوقها»

الطريق - البخاري، مسلم

1. Hadrat 'Uqbah bin 'Armir [ؓ] reported that the Messenger of Allah ^ﷺ has said, "From those conditions (for marriage) which are the most imperative for you to fulfil is that condition by which you have made flaking benefit from] the women's private part permissible for you." (i.e. by giving the mahr - marriage payment to the wife)

عَنِ ابْنِ سُلَيْمَةَ قَالَ سَمِعْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كُنْتُ مَعَ عَلِيٍّ عِندَ الْوَلَدِ إِذْ كَانَ يَتْلُو الْقُرْآنَ فَقَالَ: لَا تَقْرَأُ بِهَذَا وَاجِبِي عَشْرَةَ أَلْفَ مَرَّةٍ قُلْتَ: لَا. فَقَالَ: بِهَذَا وَاجِبِي عَشْرَةَ مَرَّاتٍ

وَرَدَّكَ - (مجلس)

2. Hadrat Abu Salmah ~~do~~ reported: "I asked 'A'ishah Radhiyallahu 'anha how much the Holy Prophet ~~do~~ had given as marriage payment? She said that the

marriage payment for most of his wives was twelve *Uqiyahs** and a *Nash*. She asked: Do you know what a *Nash* is? I said: No. She said: It is half an *Uqiyah*; that is five hundred dirhams."

Notes

1 *Uqiyah* equals 40 dirhams and the *Nash* = 20 dirhams. Hence, 12 *Uqiyahs* and one *Nash* = 500 dirhams.

The calculation is as follows: 12 *Uqiyah* x ■ dirhams = 480 dirhams.

480 dirhams + 1 *Nash* (20 dirhams) = 500 dirhams.

The Marriage Payment of Sayyidah Fatimah Al-Zahra RadiyAllahu 'anha

The *mahr* for Sayyidah Fatimah was 400 mithqal.

Mithqal into Dirhams: 400 Mithqal was equal to 568.18 Dirhams (1750g divide by 3.08 grams silver) or 1 Mithqal silver was equal to 1.42 Dirhams. So, in essence 400 mithqal silver that Hazrat Ali gave equals more than 500 dirhams, which the Beloved Prophet gave.

Mithqal into weight: So 1 mithqal = 0.375 tola, so 400 mithqal is 150 Tola/1750 grams.

So any person wishing to give *Mahr e Fatima* should multiply the current price of 1 tola of silver/11.667 grams into 150 = 400 Mithqal.

So, *Mahr e Fatima*: 400 mithqal silver is equal to 150 tola silver.

400 Mithqal silver was given to Hazrat Fatima = 568.18 dirhams or 150 tola silver or 1750 grams.

* 1 *Uqiyah* = 40 dirhams

Notes

a) The minimum amount of money to be paid in the marriage payment (*mahr*) is 10 dirhams. [al-Durr al-Mutharr]

b) There is no maximum limit for the marriage payment; one can fix 1,000 or 10,000 in fact even 40,000 ■ the marriage payment, or even more than this. However, to fix a large amount in the marriage payment is not favourable to do so.

c) There are 3 types of marriage payment:

1. *Mu'ajjal* (immediate payment) – that marriage payment which has been fixed to be given before the sexual intercourse.
2. *Mu'ajjal* (delayed payment) – that marriage payment for which there is a specific time for when it is to be paid
3. *Mu'ajjal* (unrestricted) – that marriage payment which was not fixed to ■ payed neither before the sexual intercourse nor was there any date fixed for when the payment is to be made (this is the common type of marriage payment in Asia).

d) The wife may refuse to have sexual intercourse until her husband gives her the marriage payment that is *Mu'ajjal* (to be paid immediately). She can refuse her husband after the set date for paying the marriage payment if it is *Mu'ajjal*; she cannot refuse before the set date. However, if the marriage payment is *Mu'ajjal* then she can never refuse.

e) It is common in parts of Asia that when the woman is on her death bed, they (husband's relatives) try to persuade the woman to remit the marriage payment from the husband. This common practice happens despite the ruling that when the wife is in such an illness that leads to her death, she is not allowed to remit the marriage payment (*mahr*) without the permission of her next of kin [heirs]. This means that even if the wife has remitted the marriage payment, it shall still not be valid until the heirs do not give permission.

Wedding Feast (Walimah)

عن ابن عباس قال: قال رسول الله صلى الله عليه وسلم: قال: أولئك الذين يتبعون (يعتقدون، مسلم)

1. Hadrat Anas ؓ reported that the Holy Prophet ﷺ saw the trace of yellow colour on Hadrat 'Abd al-Rehman ibn 'Awf ؓ and asked, "What is this?" He said, "I have married a woman for a nawat (weight of 5 dirhams) weight of gold." The Beloved Prophet ﷺ said, "May Allah bless you! Hold a wedding feast, even though the feast may be of one goat."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم: قال: الله عز وجل: أولئك الذين يتبعون (يعتقدون، مسلم)

2. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "The worst kind of food is of a wedding feast to which the rich are invited and the poor are left. Whoever rejects an invitation he disobeys Allah and His Messenger ﷺ."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم: قال: الله عز وجل: أولئك الذين يتبعون (يعتقدون، مسلم)

Hadrat 'Abdullah ibn 'Umar ؓ reported that the Messenger of Allah ﷺ has said, "Whoever is invited to a wedding feast but does not accept the invitation (without any valid excuse) he has disobeyed Allah and His Messenger ﷺ; and he who enters without an invitation, enters as a thief and goes out as a raider."

Mutual Relationship between the Husband and the Wife

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم: قال: الله عز وجل: أولئك الذين يتبعون (يعتقدون، مسلم)

1. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "If I were to order anyone to prostrate himself before anyone besides Allah the Almighty, I would have commanded a woman to prostrate herself before her husband." (However, since it is Haram to prostrate to anyone besides Allah, a woman cannot prostrate in front of her husband. Rather, she is commanded to obey her husband, as clearly emphasised in this Hadith).

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم: قال: الله عز وجل: أولئك الذين يتبعون (يعتقدون، مسلم)

2. Hadrat Umm-e-Salmah Radiyallahu 'anha reported that the Messenger of Allah ﷺ has said, "Any woman who dies while her husband is pleased with her will enter Paradise."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم: قال: الله عز وجل: أولئك الذين يتبعون (يعتقدون، مسلم)

3. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "The most perfect of faith among the believers are those who have the best disposition (who possess more good characters than anyone else); and the best of you are those who are best to their wives."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم: قال: الله عز وجل: أولئك الذين يتبعون (يعتقدون، مسلم)

4. Hadrat Hakim ibn Mu'awiyah al-Qushairi ؓ reported from his father who said: I asked: "O Messenger of Allah ﷺ, what right does a wife have upon her husband among us?" He said, "That you should give her food when you eat, clothe her when you clothe yourself, do not strike her on the face and do not revile her or separate from her except within the house."

عن ابن عمر عن النبي صلى الله تعالى عليه وسلم قال: إذا كانت جنة الرجل من أهله قد عملت بغيره
فإنه يجره إلى النار (البيهقي ورواه عنه - (مشكور)

5. Hadrat Abu Hurairah ؓ reported that the Holy Prophet ﷺ has said, "When a man has two wives and does not treat them equally, he will come on the Day of Resurrection with a side of his body separated from the rest."

Secrecy

عن ابن عمر قال قال النبي صلى الله تعالى عليه وسلم: لو أن أحدكم أخاف أن يرى أهله
الذي يحبها أو يطلع على عجزها أو يطلع على عجزها أو يطلع على عجزها أو يطلع على عجزها
فإنه يجره إلى النار (البيهقي ورواه عنه - (مشكور)

1. Hadrat ibn-e-'Abbas ؓ reported that the Holy Prophet ﷺ said, "When any of you desires to go to his wife (to have sexual intercourse), then he should say the following supplication:

بسم الله الرحمن الرحيم - اللهم جنبنا الفحشاء وحجبنا البهائم - عاززك

'O Allah! Protect us from Satan, and protect whatever children You bless us, from the evil of Satan.'

Then, if there is a child decreed for them to be born through that intercourse, Satan will never be able to harm the child."

عن ابن عباس قال أوصاني رسول الله صلى الله تعالى عليه وسلم: (وإذا أردت أن تدخل
امرأتك فقل: اللهم جنبنا الفحشاء وحجبنا البهائم - عاززك) (الترمذي)

2. Hadrat ibn-e-'Abbas ؓ reported that the Messenger of Allah ﷺ received a revelation: "Your wives are a fifth to you, so come into your fifth..." This means from in front or behind, but avoid the anus and the menstruation."

عن ابن عمر عن النبي صلى الله تعالى عليه وسلم قال: إذا كان الرجل من أهله
في الكبر أو في الفحشاء أو في البهائم أو في الفحشاء أو في البهائم أو في الفحشاء أو في البهائم
فإنه يجره إلى النار (البيهقي ورواه عنه - (مشكور)

3. Hadrat Khuzaimah ibn Thabit ؓ reported that the Holy Prophet ﷺ has said, "Allah is not ashamed of (making apparent) the truth. Do not have intercourse with women through the anus."

عن ابن عمر قال قال النبي صلى الله تعالى عليه وسلم: لا يطلع الله على رجل أو امرأة
التي يحبها أو يطلع على عجزها أو يطلع على عجزها أو يطلع على عجزها أو يطلع على عجزها
فإنه يجره إلى النار (البيهقي ورواه عنه - (مشكور)

4. Hadrat ibn-e-'Abbas ؓ reported that the Messenger of Allah ﷺ has said, "Allah will not look (with mercy) ■ such a person who had intercourse with a man or a woman through the anus."

عن ابن عمر قال قال النبي صلى الله تعالى عليه وسلم: لا يطلع الله على رجل أو امرأة
التي يحبها أو يطلع على عجزها أو يطلع على عجزها أو يطلع على عجزها أو يطلع على عجزها
فإنه يجره إلى النار (البيهقي ورواه عنه - (مشكور)

5. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "Whoever has intercourse with his wife through her anus is cursed."

Not Permissible to Look

عن ابن عمر عن النبي صلى الله تعالى عليه وسلم قال: إذا كان الرجل من أهله
في الكبر أو في الفحشاء أو في البهائم أو في الفحشاء أو في البهائم أو في الفحشاء أو في البهائم
فإنه يجره إلى النار (البيهقي ورواه عنه - (مشكور)

1. Hadrat 'Abdullah ibn Mas'ud ؓ reported that the Holy Prophet ﷺ said, "A woman is *sa'ir* (to be kept concealed). When she goes out, the Satan looks at her" (i.e. looking at a woman is the work of Satan)

[illegible]

2. Hadrat Umm-e-Salamah Radhyallaahu 'anha reported that she was with the Messenger of Allah ﷺ along with Hadrat Maymunah Radhyallaahu 'anha when Hadrat ibn-e-Umm-e-Maktum ؓ (a Companion who was blind) came to him. The Holy Prophet ﷺ said, "Conceal yourselves from him." I said, "O Messenger of Allah ﷺ, is he not blind and cannot see us?" The Messenger of Allah ﷺ said, "Are you blind and unable to see him?"
- [Just as it is Haram for a male to look at a female (who is not a mahram) with lust, likewise, it is Haram for a female to look at a male who is not a mahram, with lust.]



عن أبي هريرة عن النبي صلى الله عليه وسلم عن أنس بن مالك الجاهلي قال سألت النبي صلى الله عليه وسلم

3. Hadrat Jarr ibn 'Abdullah ؓ reported: "I asked the Messenger of Allah ﷺ about an accidental glance (at a woman who is not a mahram). He ordered me to turn my eyes away."

[illegible]

4. Hadrat Bayyadah ؑ reported that the Messenger of Allah ؑ has said to 'Ali, "Do not give a second look, O 'Ali! This is because while you are not to be blamed for the first (accidental glances) you have no right to the second one." (i.e. you cannot gaze at her the second time)

عن جابر قال قال رسول الله صلى الله تعالى عليه وسلم: إن الله عز وجل يحب الرجل الذي يملك نفسه من الغضب. (الترمذي)

5. **Hadrat Jafir**  reported that the Messenger of Allah  has said, "A woman comes in the form of Satan and goes in the form of a Satan. When anyone of you is charmed by a woman and she affects his heart, he should go to his wife and have intercourse with her. It will repel what he is feeling."

sitting Alone with a "Strange" (Ghayr Mahram) Woman

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وآله وسلم: «مَنْ جَاءَكَ مِنْ أَخِي فَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ، فَقَبَّلْهُ، وَكَأَنَّكَ تَعْلَمُ أَنَّكَ تَقْبَلُ رَأْسَ كُلِّ الْمُسْلِمِينَ» (مسلم)

1. *Ḥadīṭ al-Jabr* ۞ reported that the Messenger of Allāh ۞ has said, "A man should not spend the night in the house of a woman who has been married unless he is her husband or one who is from the unmarriageable kin (*mahrām*)."⁹

عَنْ عَبْدِ عَزِزِ بْنِ أَبِي جَرْدَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لَا يَكْفُرُونَ رَجُلٌ يَهْدِيهِ اللَّهُ إِلَى عَقِيْبَةٍ وَيَعْلَمُ أَنَّهَا لَا يَكْفُرُونَ إِلَّا خَالَ ذُنُوبَهُمَا الشَّيْطَانُ - (التِّرْمِذِيُّ)

2. Hadrat 'Umar ~~is~~ reported that the Holy Prophet ~~is~~ has said, "No man is alone with a woman (*ghiyar mahram*) only but Satan is the third."

[illegible]

3. Hadrat 'Uqbah bin 'Amir ؓ reported that the Messenger of Allah ؐ has said, "Avoid going to places where there are women." A man said, "O Messenger of Allah ؐ, tell me about the husband's young brother." The Holy Prophet ؐ

said, "The husband's young brother is even more peripatous (as it were) than death."

من اتي من اهل اللسان عليه وسئل كيف عالج بعض ايتامهم فذكر به رجل قدماه لثقال بما كانا عليه احدهما
كذلك في اللسان عليه وسئل كيف عالج بعض ايتامهم فذكر به رجل قدماه لثقال بما كانا عليه احدهما
كذلك في اللسان عليه وسئل كيف عالج بعض ايتامهم فذكر به رجل قدماه لثقال بما كانا عليه احدهما

4. Hadrat A'raf ؑ reported that while the Holy Prophet ؐ was with one of his wives, ■ man walked past. The Holy Prophet ؐ called him and said, "O so and so! She is my wife." The man said, "O Messenger of Allah ؐ, When I do not think evil about anyone else, how would I think wrong about you?" The Messenger of Allah ؐ then said, "The Satan circulates around your body just ■ blood circulates through your veins." (Therefore, it is not impossible that he may whisper evil into your heart that the Messenger of Allah ؐ is with a 'strange' woman.)

Fornication and Sodomy

عن أبي عبد الله محمد بن علي رضي الله عنهما أنه سمع أبا عبد الله وسأله: ألا أخبرني، إن شاء الله، جنتي من الدنيا وكفر مني من الدنيا؟
(البيهقي)

1. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has stated, "When a fornicator commits the evil act, he does not remain a *Mumin* (true believer)." (i.e. is deprived of the characteristics which makes a person a *Mumin*)

[illegible]

2. Hadrat 'Amr ibn al-'As reported: I heard the Messenger of Allah ﷺ say: "Fornication does not appear among any people only but they are overtaken

by famine; and bribery does not appear among people only that they are over taken by fear (of their enemies)."

عن جابر بن عبد الله عن أنس بن مالك قال سمعت رسول الله صلى الله عليه وسلم يقول في الحديث الذي رواه أبو هريرة عن النبي صلى الله عليه وسلم قال من أحب الله وأحب إلى الله فإنه يجمع له ما يشاء من الخصال

3. Hadrat Jaber ⁴ reported that a man committed adultery with a woman and the Holy Prophet ⁵ gave orders that he be scourged one hundred lashes. But later on, he was told that the man was married. So, he gave orders and the man was stoned to death.

[illegible]

4. *Ḥadīth ibn-e-ʿAbbās* & reported that the Messengers of Allāh & said, "Whoever you see committing the act of the people of Lul (committing sodomy), then kill both the subject and the object (kill both of them)."

عن ابن عباس وأبو هريرة عن علي بن أبي طالب عن النبي صلى الله عليه وآله وسلم قال: «مَنْ عَمِلَ عَمَلًا مِثْلَ عَمَلِ عَدُوِّهِ، لَمْ يَكُنْ مِنْ عَدُوِّهِ» (رواه ترمذی) وفي رواية: «مَنْ عَمِلَ عَمَلًا مِثْلَ عَمَلِ عَدُوِّهِ، لَمْ يَكُنْ مِنْ عَدُوِّهِ» (رواه ترمذی).

5. Hadrat ibn-e-‘Abbas ؓ and Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, “Cursed is the one who does what the People of Lot did.” In another version narrated on the authority of Hadrat ibn-e-‘Abbas ؓ it is said that Hadrat ‘Ali ؓ burnt them both and Hadrat Abu Bakr ؓ threw down a wall upon them.”

Notes

- a) If there was an Islamic government then the fornicator would be scourged a hundred lashes, or be stoned (to death). However, in such a situation where there is no Islamic Government, it is the ruling for the fornicator (male or female) that all Muslims completely boycott them; neither talk, converse, or

eat, drink, walk, or sit with them; nor greet them; break all Islamic relations and ties with them until they repent and abstain from the sin they were indulged in. If the Muslims do not do this, then they shall also be sinful.

b) The one who commits sodomy is also liable for a physical punishment, such that Hadrat 'Ali ؑ burnt them alive. Sayyidunah Hadrat Abu Bakr al-Siddiq ؑ made a wall fall on them; and according to one narration, the Messenger of Allah ؐ ordered that they be killed. From this we understand that this is such an evil enormity that is even worse than committing fornication.

In this day and age (when there is no Islamic government in India and many other parts of the world) then the Islamic ruling as regards to those who commit sodomy or command others to do it, is that all the Muslims break any ties with them; they should stay away from them; and the Muslims should try their utmost to prevent and stop such people committing such a malicious and evil act which is totally against the *firah* – the natural disposition of humans. If Muslims remained silent; neglecting the right of enjoining what is good and forbidding evil, then they shall all be sinful.

Divorce

عن ابن مسعود أن النبي صلى الله عليه وآله وسلم قال: أجلسوا إلى الله عز وجل - (ابن ماجه)

1. *Hadrat ibn-e-Umar* reported that the Holy Prophet has said, "The most detestable of lawful things near Allah is divorce."

عن أنس بن مالك قال: قال رسول الله صلى الله عليه وسلم: «يُحْيِي الْمَوْتَى بِعَدَسَةٍ»؛ أي: يحيا موتى عدس، وهو حيا موتى ثلاثي عشر عا بآلها
فموتى ثلاثي عشر عا بآلها - (الترمذي، أبو داود)

2. Haidar Tharban is reported that the Messenger of Allah ﷺ has said, "If any woman asks divorce from her husband without (lawful) reason, the fragrance of Paradise is forbidden to her."

[illegible]

3. Hadrat Muḥmud ibn Laḥab ^{ra} reported that the Messenger of Allāh ^ṣ was informed about a man who gave three divorces to his wife at the same time. He arose in anger and said, "Is mockery being played with the Book of Allāh Most Exalted and the Glorious while I am among you?" A man got up and said, "O Messenger of Allāh, shall I not kill him?"

Comments

From this we understand that to pronounce (give) divorce thrice - at one time - is **Haram** (strictly forbidden). [Miqat al-Mafatih]

عَنْ عَبْدِ اللَّهِ بْنِ قُتَيْبَةَ، قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لَا يَكُونُ جُودٌ بِإِلَافَةٍ قُلُوبَةٍ قُلُوبَةٍ، إِذَا بَرَّتِ الْإِثْرَ الْفُقَاءَةَ، الْفُقَاءَةُ أَنْ يَكُونَ الْإِثْرُ أَلَا يَكُنْ مَلِكٌ يَدْرِي الْكُوفَى الْقَالَ:

أَكْمَرُ رَجُلٍ مَنْ لَا عَلَى يَدَيْهِ جُودٌ وَلَا عَلَى يَدَيْهِ كَيْدٌ.

(البيخاري، مسلم)

4. Hadrat A'isha Radiyallahu 'anha reported that the wife of Rifā'ah al-Qurazī came to the Messenger of Allah ﷺ and said, "I was married to Rifā'ah but he divorced me by giving an irrevocable (three-fold irreversible) divorce. Then I married 'Abd al-Rahman ibn Zubair ۴, but all he possesses (his private part) is like the fringe of a cloth." (He is incapable of having sexual intercourse). The Messenger of Allah ﷺ asked, "Do you wish to return to Rifā'ah?" She said, "Yes." He said, "You cannot until you taste his sweetness (of intercourse) and he tastes your sweetness (of intercourse)".

Notes

- a) There are three types of ending (divorce):

1. *Roj'i* – the husband can take back the divorced wife who is in her waiting period from an uninalised, non-thre-fold divorce to the state of marriage.

whether the wife is pleased or not. After the waiting period ('iddah) the husband can marry his divorced wife with her permission, there is no need for *halalah*.

2. *Bai'in* - the husband can marry the divorced wife with her agreement and permission even when she is in her waiting period ('iddah). There is no need of *halalah* after the termination of the 'iddah.

3. *Mughallazah* - this is the unlawful innovation. It means that the husband cannot return to her divorced wife without *halalah*.

b) The method of *halalah* is that if the divorced wife had sexual intercourse or was secluded with the husband in such a way that there was nothing to prevent them from having sexual intercourse (*khawat-e-sahba*), then after the termination of the waiting period ('iddah) she marries another man, and this other husband has sexual intercourse with her. Now, after the second husband dies or gives a (three fold) divorce, the woman shall pass the waiting period, and upon the termination of the 'iddah she can now marry the first husband.

c) If the husband did not have sexual intercourse with the wife, nor was there *khawat-e-sahba* between the two, then immediately after the husband has given her the divorce she can marry another person. This is because there is no waiting period ('iddah) for the woman with whom her husband has not had sexual intercourse or between whom there was no *khawat-e-sahba*. [Alamgiri, Bahar-e-Shari'at]

d) The meaning of the Hadith in which the male and female are who do *halalah* are cursed, is that the condition of doing *halalah* (making the first wife permissible for the first husband) has been made in the *ijab* and *qabul*. If this condition was not made in the *ijab* and the *qabul* then there is no harm. In fact, if it (marrying the divorced wife) is for a good intention then one shall be rewarded.

It has been stated in al-Durr al-Mukhtar Vol. 2 Pg. 559:

The curse (as mentioned in the Hadith) upon the male and female doing *halalah* is only in the case in which the condition of doing *halalah* has been

made in the *ijab* and *qabul*. For example, the man says to the divorced woman, "I have married you so that you become *halal* (permissible) for your first husband." (Then this is forbidden).

If, however, the intention of *halalah* is in the heart (but it is not mentioned during the process of *ijab* and *qabul*) then there is no harm or disapproval in this. In fact, if *halalah* is done with the intention of resolving (settling) both the divorced wife and her first husband, then it is an act of reward.

e) It is permissible to give divorce, but without any valid reason, it is prohibited by Shari'ah.

f) If there is a valid reason according to Shari'ah, then to give divorce is *mubah* (neither a reward nor a sin). In fact, if the wife causes problems and is a nuisance to the husband or other people or does perform *salah* then it is *Mustahab* (act of reward) to give her divorce. [Bahar-e-Shari'at]

g) If the husband is impotent (so weak and feeble that he cannot have sexual intercourse with his wife) or someone has done black magic on him such that he can not have sexual intercourse, and such that there is no way that he can recover from this state (of impotency) then it is *Wajib* for him to give divorce to the wife. If he does not give divorce then he shall be sinful. [Bahar-e-Shari'at with reference from al-Durr al-Mukhtar and so on.]

Iddat - Post-nuptial Waiting Period

عن ابن عمر بن الخطاب رضي الله عنهما عن النبي صلى الله عليه وسلم قال: إذا طلق رجل امرأته فليطلقها طلاقاً طيباً، ولا يزوجها قبل أن ينجسها.

1. Hadirat Miswar ibn Makhramah reported that some days after her husband's death, Subai'ah al-Aslamiyah gave birth to a child. Then she went to the Holy Prophet and sought permission to marry. He gave her permission and she married.

Notes

a) From this we understand that the [termination of the] 'iddah for a pregnant wife whose husband has died is when she gives birth as stated by the great scholar Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Delhi", [Ashi'ah al-Lam'at - Vol. 3 Pg. 184]

b) If the wife of the deceased husband is not pregnant, then her waiting period is 4 months and 10 days, regardless of whether she normally menstruates or not and regardless of whether the husband has had sexual intercourse with her or not. This has been stated in the Holy Qur'an:

وَالَّذِينَ يَتَّبِعُونَ بُيُوتَهُمْ فَلَهُنَّ أَزْوَاجٌ بِرُضَا وَأُولَئِكَ يَنْتَظِرْنَ أَزْوَاجَهُنَّ

"and those of you who die and leave behind wives, let those wives wait for a period of four months and ten days..."

[Surah: 2 - al-Baqarah, Verse: 234]

c) A pregnant woman who has been divorced, then her waiting period terminates when she gives birth as stated in the Holy Qur'an:

وَأُولَئِكَ الْأَحْجَالُ أَنْ يَضَعْنَ ثَمْلَهُنَّ

"...and the waiting period for pregnant women is till they have given birth to the child."

[Surah: 65 - al-Talaq, Verse: 4]

d) If a woman is divorced, and had sexual intercourse, or was in isolation with her husband such that there was nothing which would prevent them from having sexual intercourse (*khulwat-e-sahihah*), but does not menstruate, as she is prepubescent (she has not reached the age of puberty) or postmenopausal (reached the age of 55 years or above) then her waiting period is 3 months, as stated in the Holy Qur'an:

⁴¹ For a detailed explanation as regards to *khulwat-e-sahihah* and the rulings which pertain to it, please refer to *Fatawa-e-Raza* Vol. 1, Pgs. 291, 292, 307, 309, 320, and also *Fatawa-e-A'mjadiyyah* - Vol. 2 Pg. 294, footnote 1.

وَالَّذِي يَسْتَنْ مِنَ الْوَحْشِيِّ مَنْ لَمْ يَكُنْ إِلَّا لَيْتَهُمْ فَيُحْدِثُ لَيْتَهُمْ أَشْهُرَ وَالَّذِي لَمْ يَكُنْ

"And as to those of your divorced women who have no hope of menstruation, if you are in doubt, then their prescribed period is three months, and similarly of those too who have not yet menstruated."

[Surah: 65 - al-Talaq, Verse: 4]

e) If a divorced woman with whom her husband has had sexual intercourse, or both were secluded such that there was nothing to prevent them from having intercourse (*khulwat-e-sahihah*), is not pregnant, nor prepubescent nor is she postmenopausal, meaning that she does menstruate, then her waiting period ends after three menstrual cycles have elapsed (not the interval in between the menstruations); whether these three menstruations terminate in three months, or three years or more than that. This has been stated in the Holy Qur'an:

وَالَّذِي لَمْ يَكُنْ إِلَّا لَيْتَهُمْ فَيُحْدِثُ لَيْتَهُمْ أَشْهُرَ

"And the divorced women will remain in waiting for three menstrual cycles."

[Surah: 2 - al-Baqarah, Verse: 228]

f) A divorced wife who has not had sexual intercourse with her husband, nor were they both isolated such that there was nothing to prevent them from having sexual intercourse (*khulwat-e-sahihah*), then there is no waiting period for her, as stated in the Holy Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَكَتَمْتُمُ النِّسَاءَ فَلَا تَحْسِبْنَ لَهُنَّ عِدَّةَ نِكَاحٍ

"O you who believe! When you marry believing women, and then divorce them before you have touched them, in their case there is no waiting period..."

[Surah: 33 - al-Ahzab, Verse: 49]

Fatawa-e-Radawiyah – Vol. 12 Pg. 122 and Pg. 193 with reference from al-Majma' al-Anhur, and also in Fatawa-e-Radawiyah – Vol. 13, Pg. 293]

Note

The common misunderstanding that the waiting period for a divorced woman is three months and thirteen days is totally wrong and without any proof, which has no foundation in the Shari'ah (the Islamic law).

Additional Notes:

- There is a common misunderstanding that the woman who is in her waiting period [iddat] cannot look up to the sky, or cannot sleep in her own bed, or cannot enter her bedroom. This is baseless and completely wrong.
- If a woman on her waiting period was at one place, but whilst passing through this period she moves to another place, then the waiting period will not start again. ■ fact it shall continue from where the waiting period had started. Changing or moving places shall not affect the waiting period.

Chapter Ten

كِتَابُ الْبَيْدِ وَالْبَيْحَةِ

The Book of Hunting & Slaughtering

THE BOOK OF HUNTING AND SLAUGHTERING

Lawful and Unlawful Animals

عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: يؤكل لحم كل ذي نابٍ من السباع، ولا يؤكل لحمه من الدواب. (الترمذي)

1. Hadrat Jabir ؓ reported that on the day (battle) of Khaybar the Messenger of Allah ؓ declared tamed asses, the flesh of mules, every beast of prey and every bird which preys with its talon to be unlawful.

عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: يؤكل لحم كل ذي نابٍ من السباع، ولا يؤكل لحمه من الدواب. (الترمذي)

2. Hadrat Saifnah ؓ reported, "I ate with the Messenger of Allah ؓ the flesh of a bustard." (a bird with a long neck, grey-coloured, looks like a goose in its appearance - al-Mufjam al-Wasit - Pg. 151).

عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: يؤكل لحم كل ذي نابٍ من السباع، ولا يؤكل لحمه من الدواب. (الترمذي)

3. Hadrat Abu Musa ؓ reported, "I saw the Messenger of Allah ؓ eating poultry."

عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: يؤكل لحم كل ذي نابٍ من السباع، ولا يؤكل لحمه من الدواب. (الترمذي)

4. Hadrat Abu Qatadah ؓ reported that he saw a white antelope and killed it. The Holy Prophet ؓ asked, "Have you any of its flesh?" They said, "We have a leg." The Messenger of Allah ؓ was offered a piece, which he accepted and ate.

عن ابن عمر قال: قال رسول الله صلى الله عليه وسلم: أكلت الفيلين وأكلت البقر. (مسند أحمد، ابن ماجه، مشكوراً)

5. Hadrat Ibn-e-'Umar ؓ reported that the Messenger of Allah ؓ has said, "Two dead creatures and two bloods have been made lawful for me. The two dead creatures are fish and locust and the two bloods are liver and spleen."

عن ابن عمر قال: قال رسول الله صلى الله عليه وسلم: أكلت الفيلين وأكلت البقر. (مسند أحمد، ابن ماجه، مشكوراً)

6. Hadrat Abu al-Zubair ؓ reported from Hadrat Jabir ؓ who reported that the Messenger of Allah ؓ has said, "What the sea throws up and is left by the tide (i.e. the fish) you may eat. But what dies in the sea and floats you must not eat."

عن ابن عمر قال: قال رسول الله صلى الله عليه وسلم: أكلت الفيلين وأكلت البقر. (مسند أحمد، ابن ماجه، مشكوراً)

7. Hadrat 'Ikramah ؓ reported from Hadrat Ibn-e-'Abbas ؓ - saying he was sure that he transmitted it back to the Holy Prophet ؓ - that he used to order snakes to be killed and he used to say, "Whoever leaves them fearing that they might come to take revenge does not belong to us." (is not on our path)

عن ابن عمر قال: قال رسول الله صلى الله عليه وسلم: أكلت الفيلين وأكلت البقر. (مسند أحمد، ابن ماجه، مشكوراً)

8. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ؓ has said, "Whoever kills a gecko with the first blow one hundred virtues are recorded for him; and less if he kills it with the second; and even less if he kills it with the third."

عن عبد الله بن عمرو بن الخطاب قال: سمعت رسول الله صلى الله عليه وسلم يقول: من أكل من عظمي أو شرب من دمه، لم يغفر له ما عمل صالحاً من قبله. قال: فماذا يغفر له؟ قال: ما كان من قبله من صالح. (مسند الإمام أحمد، 4/380)

4. Hadrat 'Abdullah bin 'Amr bin al-'As reported that the Messenger of Allah ﷺ has said, "Whoever kills a sparrow or any creature larger than that, Allah will question him about killing it." It was asked: "O Messenger of Allah ﷺ, what is the right of (these) birds?" He said, "To cut its throat (sacrifice it) and eat it, but not to cut off its head and throw it away."

عن عبد الله بن عمرو بن الخطاب عن رسول الله صلى الله عليه وسلم قال: من أكل من عظمي أو شرب من دمه، لم يغفر له ما عمل صالحاً من قبله. قال: فماذا يغفر له؟ قال: ما كان من قبله من صالح. (مسند الإمام أحمد، 4/380)

5. Hadrat 'Aisha RadiyAllahu 'anha reported that (some) people said, "O Messenger of Allah ﷺ, there are people here who have recently reverted from polytheism. They bring to us meat and we do not know whether or not they have mentioned the Name of Allah over it." He said, "Mention the Name of Allah yourselves and eat it."

عن عائشة بن أبي بكر عن رسول الله صلى الله عليه وسلم قال: إذا ذبحتم فاذكروا اسم الله ولا تأكلوا من عظميه ولا تشربوا من دمه. (مسند الإمام أحمد، 4/380)

6. Hadrat Shaddad ibn Aws reported that the Messenger of Allah ﷺ has said, "Allah the Blessed and Exalted has decreed kindness for everything. So when you kill, use a good method; and when you slaughter use a good method. You should sharpen the knife and give the animal as little pain as possible."

Notes

- a. There are four veins to be cut when slaughtering ■ animal; the windpipe (channel of breath), the gullet (channel of food and drink which lies beneath the windpipe), and the two carotid arteries which are two blood vessels on

the sides of the neck encompassing the windpipe, they are called *wadajain*. [Bahar-e-Shar'at and al-Durr al-Mukhtar - Pg. 640]

- b. If three from the four veins were cut or most part of each vein was cut, then the slaughtered animal ■ Halal.
- c. It is Haram to eat an animal slaughtered by an infidel, a Wathabi, an apostate, *Dahrighah* or ■ Naichir, and every other heretic.
- d. A Hindu said, "This animal has been slaughtered by a Muslim," then to eat the animal is not permissible. If the Hindu said, "I have bought this from a Muslim," then it is permissible to eat it. [al-Durr al-Mukhtar - Pg. 640]
- e. If one did not mention the Name of Allah purposely, when slaughtering the animal, then the slaughtered animal has become Haram to eat. If one unintentionally forgot to pray it then it is Halal. [al-Hidayah Vol. 4 Pg. 419, Bahar-e-Shar'at]
- f. Likewise, to slaughter in such a manner that the knife stroke reaches the cerebellum (the brain) or the head is chopped off then it is Makruh (offensive) to eat the meat, though the meat is lawful (the offensiveness is in the method of slaughtering not the meat). [al-Hidayah, Bahar-e-Shar'at]
- g. There are twenty-two things which are not permissible (to eat) from a sheep, a cow, or any other animal slaughtered:
1. Guts
 2. Intestines.
 3. Bladder.
 4. Testicles.
 5. Penis (the sign of a masculine).
 6. Vagina (the sign of a feminine).
 7. Anus.
 8. Blood in the arteries/veins.
 9. The blood that is in the meat (which is left even after the animal has been sacrificed).

⁹ An alphet

10. The blood of the heart.
11. Blood of the liver.
12. Blood of the spleen.
13. Gall bladder.
14. The bile (yellow substance) that is excreted from the gall bladder.
15. The gland.
16. Spinal Marrow ('mulkha').
17. The two muscles/tendons of the neck which stretch till the shoulders.
18. The moisture that is in the nose.
19. Semen and sperm, whether the sperm of the male is found in the female (animal), or whether it is the animal's own sperm/semen.
20. That blood which is created in the womb by seminal fluid.
21. That flesh which has formed in the womb by seminal fluid, whether the flesh has developed in body (with its parts) or not.
22. That animal which has been fully developed in the womb, but which came out (of the womb) dead, or died without slaughter.

- h. It is permissible to eat the meat of an animal which has been sacrificed with the name of Allah Most High for the reward to be sent to any Friend (Walī) of Allah. The condition is that the Name of Allah is mentioned as such: "Bismillahi Allahu Akbar." This has been mentioned by Imam Muḥalla Ahmed Javan in his al-Tafsīr al-Aḥmadiyyah Pg. 42 the Second Chapter (of the Holy Qur'an) under the commentary of the verse:

وَمَا أَطْلَقَ بِهِ يَذْكُرُ

1. If a trained hunting animal brought down a game animal, then it is lawful to eat it (the game animal) on the following conditions:

1. The hunting animal belongs to a Muslim and is also trained.
2. The animal did not die due to the pouncing upon it of the hunting animal, but due to the wound made by the hunting animal.
3. The trained hunting animal was set free to hunt after the one setting it free (hunter) mentioned the Name of Allah Most Exalted ("Bismillahi Allahu Akbar").
4. The hunted animal reached the hunter before it dies, and thence, he mentioned the Name of Allah and then slaughtered it properly.

If any of the above conditions are not fulfilled, or if any condition is not found then the animal shall be unlawful to eat. [Khawā'in al-Ifān - Saḍr al-Afshār al-Sayyid Na'im ad-Dīn al-Muradabadī]

- f. The sign if an animal is for hunting or not is that if it is set free to hunt, then it shall run towards the prey (game), and if it is stopped then it stops. The trained hunting animal shall also leave the hunted animal (prey) for its owner, and shall not eat anything from it. This has been stated in Tafsīr al-Jalālin Pg. 93.

1. If an animal which has been shot with a gun or with a bow arrow dies, then it is Haram to eat it. [Radd al-Muhtar, Bahar-e-Shari'at, Falawa-e-Qadi Khari]

1. Hunting for mere enjoyment, entertainment, or amusement is Haram, whether the animal is shot with a gun or an arrow and whether it is fishing occasionally, or rarely.

- m. When fishing, some people place fish or loads (both of which are still living) into the rod to catch large fish. This is prohibited as one is giving pain to the animal. Likewise, some people catch fish by placing live earthworms or maggots into the rod; this is also prohibited. [Bahar-e-Shari'at - Vol Chapter:17 Pg. 273]

- n. Some people feel that it is disliked to work as a butcher. This is wrong, as there is nothing transmitted from anyone to say that such an occupation is disliked. [Bahar-e-Shari'at with reference from Radd al-Muhtar]

Sacrificing an Animal

عن زيد بن ارقم قال قال امسح بك يدي في الماء على الاكسار
قال: بئس ما يمسح به من ماء قال: انما هذا ماء من الماء قال: بئس ما يمسح به من ماء
قال: انما هذا ماء من الماء قال: بئس ما يمسح به من ماء (احمد - ابن ماجه)

1. Hadrat Zaid ibn Arqam reported that the Companions of the Messenger of Allah asked: "O Messenger of Allah, what is this sacrifice?" He said, "It is the practice of your father Abraham." They asked, "What is the reward

for us in it?" He said, "For every hair, you will be rewarded." They asked, "For the wool, O Messenger of Allah ﷺ?" He said, "For every strand of wool, you will be rewarded."

عن عتبة بن ربيعة قال: قال رسول الله صلى الله عليه وسلم: ومن عجل الحنظل لرسول الله ﷺ من الشعر أُنس من الله من عروق النخلة. قالوا: يا رسول الله! فماذا يفعل بالحنظل؟ قال: لا بأس به. قالوا: وماذا يفعل بالوبر؟ قال: لا بأس به. قالوا: وماذا يفعل بالوبر؟ قال: لا بأس به. (الترمذي، ابن ماجه)

2. Hadrat 'Aisha RadiyAllahu 'anha reported that the Messenger of Allah ﷺ has said, "On the day of sacrifice no one does a deed more pleasing to Allah than the shedding of blood. The sacrifice will come on the Day of Resurrection with its horns, its hairs and its hooves; and the blood is accepted by Allah before it even falls to the ground; so please yourselves by performing it [sacrificing]."

عن عائشة رضي الله عنها قالت: قال رسول الله صلى الله عليه وسلم: لا يذبح ذبيحة حتى يذبحها لله. قالوا: يا رسول الله! فماذا يفعل بالحنظل؟ قال: لا بأس به. قالوا: وماذا يفعل بالوبر؟ قال: لا بأس به. قالوا: وماذا يفعل بالوبر؟ قال: لا بأس به. (الترمذي، ابن ماجه)

3. Hadrat Hanash & reported: I saw Hadrat 'Ali & sacrificing two rams, I asked him: "What is this?" He said, "The Messenger of Allah ﷺ had enjoined me to sacrifice on his behalf; I am sacrificing on his behalf."

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: ومن ذبح ذبيحة عن نبي الله ﷺ فله أجره. قالوا: يا رسول الله! فماذا يفعل بالحنظل؟ قال: لا بأس به. قالوا: وماذا يفعل بالوبر؟ قال: لا بأس به. قالوا: وماذا يفعل بالوبر؟ قال: لا بأس به. (الترمذي، ابن ماجه)

4. Hadrat Abu Hurairah & reported that the Messenger of Allah ﷺ has said, "Such a person who had the ability and means to sacrifice an animal, but (despite this) he did not do so, should never come near our Eidgah (place where the Eid prayers are performed)."

عن أنس بن مالك قال: قال رسول الله صلى الله عليه وسلم: من ذبح ذبيحة عن نبي الله ﷺ فله أجره. قالوا: يا رسول الله! فماذا يفعل بالحنظل؟ قال: لا بأس به. قالوا: وماذا يفعل بالوبر؟ قال: لا بأس به. قالوا: وماذا يفعل بالوبر؟ قال: لا بأس به. (الترمذي، ابن ماجه)

5. Hadrat Ummu-e-Salamah RadiyAllahu 'anha reported that the Messenger of Allah ﷺ has said, "When you see the new moon of Dhul Hijjah and one of you intends to make sacrifice, he must not shave his hair, trim it, or dip his nails."

Notes

- a) For the condition of sacrificing, the *Malik-e-Nisab* is the person who possesses 52 ½ tolas (620 grammes) of silver or 7 ½ tolas (88 grammes) of gold; or they have the same amount equivalent to either of the above item in value in business goods or non-business goods, which are not goods that are the basic necessities of life. The wealth and/or property should be 'extra/above one's basic necessities (*hajjat-e-ashtiyah*).

- b) Nowadays, the price of silver is less. The price of silver in current-day value is approximately £2 per tola. Therefore, anyone who possess the value of £2 x 52 ½ tola = £105 - which exceeds his/her basic necessities and also the debt which is to be paid back - then it is *Wajib* on such a person to sacrifice an animal.

- c) Such a *Malik-e-Nisab* who has already sacrificed an animal on behalf of himself, and the following year he is still *Malik-e-Nisab* then again it is *Wajib* upon him to sacrifice an animal on his behalf. This ruling applies for each year (that sacrificing is *Wajib* if a person is *Malik-e-Nisab*). It has been stated in a Hadith: "It is *Wajib* upon every household to sacrifice an animal each year." [Tirmidhi]

- d) If a *Malik-e-Nisab* sacrifices on behalf of someone else, instead of sacrificing an animal on behalf of himself (i.e. does not sacrifice an animal on his behalf), then he has committed a great sin. Thus, if he wants to sacrifice on someone else's behalf, then he should make preparations to buy another animal and sacrifice it.

e) Some people think that, "It is Wajib only once in a lifetime to sacrifice an animal on one's behalf," this is false and wrong, and has no basis to it; as it is Wajib upon a *Malik-e-Nisab* to sacrifice an animal on his behalf each year.

f) In villages, it is permissible to sacrifice animals on the 10th of Dhul Hijjah after the break of dawn (*Subh-e-Sadiq*). However, it is *Mustahab* to sacrifice it after sunrise. [Fatawa-e-'Alamgiri Vol. 5 Pg. 260]

g) It is not permissible to sacrifice animals before the Eid prayer in cities and towns. [Bahar-e-Shari'at]

h) Such a poor person - who cannot afford to sacrifice an animal - should also refrain from shaving or trimming hair and clipping nails; ■ ■ ■ to resemble the pilgrims on the 10th of Dhul Hijjah.

i) It is permissible for a resident of a city or a town to send his animal to a person living in a village; and have it sacrificed before the Eid prayer; and then have the meat sent back to him in the city ■ town. [al-Durr al-Mukhtar]

j) It is not permissible to give the skin or the meat of the sacrificed animal as the wage to the butcher or the one who has sacrificed the animal. [al-Durr al-Mukhtar]

k) It is not permissible to give the meat of a sacrificed animal to any infidel.

l) The method of sacrificing ■ animal is to lay it on its left, such that its face is towards the Qiblah and then place the right foot on its side and holding a sharp knife (concealed obviously from the animal or if it is blind-folded then there is no harm) and then pray the following du'a [supplication]:

لَا وَجْهَ وَجْهِي لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَيْثُ أُنْزِلَتْ
الْمَشْرِكَتُ فَلَنْ أُنْضَلَّكَ وَتُضَلِّيَ وَمَتَابِي إِلَهُ رَبِّكَ الْعَلِيِّ

And thereafter whilst reciting the following:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allahu Akbar Min-Ka um La-Ka Bi'millahi A'la-hu Akbar

the animal should be sacrificed using a sharp knife.

If the Qurban is from one's own behalf, the following should be recited after the sacrifice:

اللَّهُمَّ أَنْتَ أَهْلُ الْوَيْلِ وَالْخُشْيَةِ وَالْخَوْفِ وَالْهَيْبَةِ وَالْجَبَرُوتِ وَالْغَلَبَةِ وَالْغَلَبَةِ وَالْغَلَبَةِ

Allahu Akbar Min-Ka um La-Ka Bi'millahi A'la-hu Akbar
Salam wa Habeebi Ka Sayyidina Muhammadin Sallallahu Ta'ala 'alayhi wa
Salam

m) If the Qurban has been performed on behalf of someone who has passed away, then the meat cannot be eaten by the person himself nor can it be given to a rich person. It is Wajib to give all the meat to the poor as sadaqah. [Bahar-e-Shari'at]

n) The animal's skin, reins, saddle etc should all be given in sadaqah, one can use the skin for their own usage, such as to make the skin into a leather bag or a prayer mat. However, one cannot sell the skin to someone else; and then use the money for their own benefit. If this has been done, then the money received should be given as sadaqah.

o) Nowadays, people give the animal skin to Madressahs and other Islamic institutions. This is perfectly permissible. If one sells the skin with the intention of giving the money received to the Madressa, then this is also permissible. [Fatwa-e-'Alamgiri, Bahar-e-Shari'at]

p) The skin of the sacrificed animal cannot be given to the Imam ■ his wage. Yes, however, it can be given to him as ■ gift or for his benefit. [Bahar-e-Shari'at]

q) A camel must be at least five years old; a buffalo should be at least two years old; and a sheep, lamb or a goat should be at least one year old. [al-Durr al-Mukhtar]

f) The animal intended to be slaughtered should be big and healthy, and should be free from any faults or defects. If there is a minor defect in the animal, then the Qurbani will count, but it is Makruh. If there is a major defect, then the Qurbani will not count [al-Durr al-Mukhtar, Radd al-Muhhtar, Fatawa-e-'Alamgiri].

5) Some think that sacrificing one animal will suffice for one whole household; all of whom are *Makle-e-Nisab*. This is wrong. Each and every person from such a household should sacrifice an animal on their own behalf. Yes, however, a household can share seven parts from a 'large' animal such as a camel, cow, buffalo etc.

The 'Aqīqah

[illegible]

1. Hadral Salmaan ibn 'Amr al-Dabbī reported: I heard the Messenger of Allah ﷺ say, "An *ʿaiyūb* should be performed when a male child is born. So sacrifice an animal on his behalf."

عن ابن أبي عمير: أن رسول الله صلى الله عليه وآله قال: يجزيه وسيلتي، يعني: الحسين، والحسين: كجذبة.

2 Hadrat ibn-e-‘Abbas ؓ reported that: The Messenger of Allah ﷺ sacrificed a ram on the seventh day for both Imam Hasan ؑ and Imam Husain ؑ. [Nasa'i's report states two rams each.]

عن عتبة بن ربيعة عن أبيه عن جده عن علي بن رسول الله صلى الله عليه وسلم أن النبي قال: «من ألبس ثوبا ولم يغسله فيه الماء فهو ثياب الكفر».

3. Hadrat 'Amr ibn Shu'aib & reported from his father who said that his grandfather reported that the Messenger of Allah & was asked about the *'ajiqah*. He said, "Whoever has a newborn child and wishes to (offer a) sacrifice on its behalf, he should sacrifice two goats for a boy and one for a girl."

Notes

- a. It is better to perform the *'aqiqah* on the 7th day after the birth of the child. If one cannot do it on the 7th, then whenever it is possible they can do it; the *Sunnah* shall be accomplished.

b. An ewe (male) should be slaughtered when the child is male and a sheep (female) if the child is female. So a male animal for a male and a female for a female. This is more appropriate. However, if one slaughtered a sheep (female) on the birth of a boy and an ewe (male) on the birth of a girl then there is no harm. [Bahare-Shari'at]

c. What is common amongst the people that "the meat of the *aqiqah* cannot be eaten by the child, his/her parents, paternal grandfather/mother, or the maternal grandfather/mother" this is wrong. There is no proof to support this. [Balat-e-Sharif]

d. To slaughter an animal for aqiqah, lay the animal on its left side, such that its face is towards the Qiblah. Before slaughtering recite the following *du'a* [supplication]:

[illegible]

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

e. If the child (boy) is one's own then in the *du* a one should mention his name after the words: *gix* (them) in place of the words (*Julian*). If the child

(daughter) is one's own then one should say: *ibnati* (instead of *ibni*) and mention the name of the daughter. If the child (boy) is someone else's then instead of *ibni fulanin* (ibni fulanin) one should mention the name of the child and his father's name.

f. In the *aqiqah* of a boy, the following should be read (pronouns in the masculine gender): *qad aqiqatun fulanin*

g. In the *aqiqah* of a girl the following should be read (pronouns in the feminine gender): *qad aqiqatun fulanin*

Chapter Eleven

کتاب الآداب

The Book of Islamic Manners & Etiquettes

THE BOOK OF ISLAMIC MANNERS AND ETIQUETTES

Good and Bad Names

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم: زكى أحد أسماءكم أن لا تسموا أنفسكم
ويعلى ابن أبي طالب (مسلم)

1. Hadrat Ibn-e-'Umar ؓ reported that the Messenger of Allah ﷺ has said, "The most pleasing of your names to Allah are 'Abdullah and 'Abdur Rehman."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم: يكثر منكم من يسمي نفسه بأسماء الله تعالى
فأسموا أنفسكم بأسماء الله تعالى (مسلم، ابن ماجه)

2. Hadrat Abu'd Darda' ؓ reported that the Messenger of Allah ﷺ has said, "On the Day of Resurrection you will be called by your names and the names of your fathers. So give yourselves good names."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم: يكثر منكم من يسمي نفسه بأسماء الله تعالى
(ابن ماجه)

3. Hadrat Abu Wahab al-Juhani ؓ reported that the Messenger of Allah ﷺ has said, "Name yourselves with the names of the Prophets."

عن جابر قال قال رسول الله صلى الله عليه وسلم: يكثر منكم من يسمي نفسه بأسماء الأنبياء
(مسلم)

4. Hadrat Jابر ؓ reported that the Holy Prophet ﷺ has said, "Name (yourselves) after my name..."

عن جابر بن عبد الله قال قال رسول الله صلى الله عليه وسلم: من سمي باسمي فليكن مني
فأسموا أنفسكم بأسماء الله تعالى (مسلم، ابن ماجه)

5. Hadrat 'Abdullah ibn 'Abbas ؓ reported that the Messenger of Allah ﷺ has said, "Whoever has three children, but has never named any one of them as Muhammad, then surely he is ignorant of the etiquettes of faith and love."

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم: من كان له ثلاث بنات ولم يسمهن
بأسماء الله تعالى (مسلم)

6. Hadrat 'Aisha RadiyAllahu 'anha reported that the Holy Prophet ﷺ used to change a bad name.

عن ابن عمر قال قال رسول الله صلى الله عليه وسلم: من كان له بنت فليسمها
بأسماء الله تعالى (مسلم)

7. Hadrat Ibn-e-'Umar ؓ reported that Hadrat 'Umar ؓ had a daughter called 'Asiyah (sinful) but the Messenger of Allah ﷺ (changed it and) named her Jamilah (beautiful).

Notes

- a. A person who is named 'Abd al-Rehman, 'Abd al-Khalif, 'Abd al-Ma'bud, 'Abd al-Quddus, or 'Abd al-Qayyum, then it is haram to call them "Rehman" or "Khalif" or "Ma'bud" or "Quddus", "Qayyum". This is because these words cannot be used for anyone besides Allah the Most Exalted. Yes, if the name of a person is "Abd al-Rahim", "Abd al-Karim", "Abd al-'Aziz" and so on, then to call them "Rahim", "Karim" or "Aziz" is permissible ■ these words are also used for those besides Allah the Most Exalted.

- b. It is permissible to keep names such as 'Abd al-Mustafa, 'Abd al-Rasul, 'Abd al-Nabi and so on, ■ by keeping these names the intention is to respect and revere the link - The Messenger of Allah. Being a person who worships ■ its real meaning is not intended here. To mention the words 'abd (meaning: "the slave of...") ■ a prefix to someone besides Allah Subhanahu wa Ta'ala has been proven from the Qur'an and the Sunnah. [Bahar-e-Shariat]

- c. It is permissible ■ keep names in which there is ■ adjunction of "being ■ slave" to a Prophet, Companion or any Wali of Allah the Most Exalted (Wali), such as: Ghulam-e-Muhammed, Ghulam-e'Ali, Ghulam-e-Hasan,

Chulam-e-Husain and so forth. Likewise, to add the suffix "Baksh" after the names of any Prophet, Companion, or Wali and to name oneself with the names of any Prophet, Companion, or Wali and to name oneself with the names of any Prophet, Companion, or Wali and to name oneself with the name is also permissible, such as: Muhammad Baksh, Nafi Baksh, Pir Baksh, 'Ali Baksh, Husain Baksh etc. [Bakht-e-Shari'at]

d. It is **Haram** to keep names such as: Muhammad Nabi, Ahmed Nabi, Muhammad Kasul, Rasulullah, Nabhiyyuz zaman, as in reality here one does not claim to be a prophet by keeping such names. Otherwise (if done with the intention of claiming prophethood) it shall be pure disbelief (kufr). However, such words do express a form of claiming prophethood, and this is certainly **Haram** [Ahkam-e-Shari'at, Bahar-e-Shari'at]

c. Nowadays, many families do not name their daughter after the blessed and exalted names of the wives of the Prophets, and the wives of the Awliyas and their daughters; as well as not naming their daughters after the names of the female Companions of the Holy Prophet ﷺ. In fact, they name their daughters with 'peculiar' names such as: Najmah (the star), Thuryyah (Peleides), Mushhari (Jupiter) and Farween (Pleids) and so on. They should not do this. Rather, they should name their child after the names of the Beloveds of Allah.

Food and Etiquettes of Eating

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم: إرف (الشيء من يستحل أكله) من أكله كسب الله

عنه - (مسلم)

1. Hadrat Hudhafa ra reported that the Messenger of Allah sa has said, "The Satan considers food lawful for him, when the Name of Allah is not mentioned over it."

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (إِنَّ الْأَكْبَلَ إِذَا دُعِيَ فَيُثَابَلُ إِلَى يَتِيمَتَيْهِ وَالْأَرْبَابِ وَالْخُلُوعِ)

2. *Hadrat ibn-e-'Umar* \star reported that the Messenger of Allah sa has said, "When anyone of you eats, he should eat with his right hand, and when he drinks, he should drink with his right hand."

عن ابن عباس رضي الله عنهما عن النبي صلى الله عليه وسلم: لا يفتخر أحدكم بجاهه ولا بغيره ولا بغيره ولا بغيره (مسلم)

3. Hadral ibn-e-'Umar ؓ reported that the Messenger of Allah ؐ has said, "None of you should eat with his left hand or drink therewith, because the Satan eats with his left hand and drinks therewith."

Note

One should also not drink tea/coffee, or smoke with the left hand.

عن عائشة قالت كانت رسول الله صلى الله تعالى عليه وسلم يجيها **الحقيرة والعنك** - (البهاري)

4. Hadrat 'Aisha Radiyallahu 'anha reported that the Messenger of Allah is liked sweet-meats and honey.

Commentary

Hadrat Shaykh ‘Abd al-Haq “Muhaḍḍith-e-Delhi” states under the commentary of this Ḥaḍīth that *The name halva (sweat-meats) is given to ■ item which is prepared with a certain and specific way and which is a mixture and combination of both sweet and oil. This has been stated in Majma’ Bihār al-Anwar. [Asīr’ah al-Lam’at – Vol. 3 Pg. 491, Majma’ Bihār al-Anwar – Vol. 1 Pg. 553]*

Hence, to translate the word *matwa* ■ anything sweet is incorrect.

عن أبي هريرة عن النبي صلى الله عليه وسلم قال: «يُفَضِّلُ السُّبْحَ فِي رَأْسِ آخِرِهِ عَلَى الْغَدَاةِ فِي رَأْسِهَا»

(أبو داود)

5. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "When a fly falls in the vessel (or a container of food or drink) belonging to you, plunge it in; because in one of its wings there is disease and in the other a cure. It puts forward the one containing the disease, so dip it all in."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم: إذا وقع في الشربة أو في الدرة فادخلها فيه
فرداه - (الإمام)

6. Hadrat Abu Hurairah ؓ reported that the Holy Prophet ﷺ never spoke ill of food. If he liked it, he ate it; and if he disliked it, he left it.

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم: إذا أكل من طعامي لم يضر الله على
طعامي قط قطيل بشر الله أوله وآخره - (الترمذي)

7. Hadrat 'Aishah Radiyallahu 'anha reported that the Messenger of Allah ﷺ has said, "When anyone of you eats and forgets to mention (the Name of) Allah over his food, he should say: Bismillah 'Allah in the Name of, at the beginning and at the end of it'."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم: إذا أكل من طعامي لم يضر الله على
طعامي قط قطيل بشر الله أوله وآخره - (الترمذي)

8. Hadrat Abu Sa'īd al-Khudri ؓ reported that when the Messenger of Allah ﷺ finished his food, he used to say, "Bismillah 'Allah in the Name of, at the beginning and at the end of it'."

Note

On some food mats (*dastarkhwan* – piece of cloth placed on the floor or on the table upon which items of food are placed) there are some couplets written. It

is prohibited to lay such a cloth and eat on it [Bahar-e-Shari'at – Vol. 3 Pg. 367]

The Etiquettes of Drinking

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم: لا يشربوا واحدا من شرب الخمر ولكن تشربوا
على ثلاث وسبعين مرة أو أكثر حتى يشربوا - (الترمذي)

1. Hadrat ibn-e-'Abbas ؓ reported that the Messenger of Allah ﷺ has said, "Do not drink in one breath as a camel does, but divide your drink into two or three sections and mention the Name of Allah ﷻ when you drink and praise Him ﷻ when you finish."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم: لا يشربوا واحدا من شرب الخمر ولكن تشربوا
على ثلاث وسبعين مرة أو أكثر حتى يشربوا - (الترمذي)

2. Hadrat Anas ؓ reported that the Messenger of Allah ﷺ used to take three breaths in the course of a drink. In a version, Muslim added that he used to say, "It (drinking in this manner) is more thirst-quenching, more conducive to health and more wholesome."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم: لا يشربوا واحدا من شرب الخمر ولكن تشربوا
على ثلاث وسبعين مرة أو أكثر حتى يشربوا - (الترمذي)

3. Hadrat ibn-e-'Abbas ؓ reported that the Messenger of Allah ﷺ prohibited breathing or blowing into a vessel.

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم: لا يشربوا واحدا من شرب الخمر ولكن تشربوا
على ثلاث وسبعين مرة أو أكثر حتى يشربوا - (الترمذي)

4. Hadrat Anas ؓ reported that the Holy Prophet ﷺ prohibited that a man should drink standing.

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم: لا يركب أحدكم ركبا حتى يغتسل من ماء

فيلبسه حتى - (مسند)

- 5) Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "None of you should ever drink standing and if anyone forgets, let him vomit."

Commentary

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Delhi" states under the commentary of this Hadith that: If the ruling to vomit is given to a person who forgetfully drinks standing up, then this ruling applies even more to a person who intentionally drinks while standing. [Ash'ah al-Lami'at - Vol. 3 Pg. 522]

Clothes

عن سعد بن أبي وقاص قال قال رسول الله صلى الله عليه وسلم: إن من أركان الإيمان أن يغتسل الرجل ويلبس ثوبا من ثوبه - (مسند)

- 1) Hadrat Sa'adurah ؓ reported that the Holy Prophet ﷺ has said, "Wear white clothes, because they are purer and better; and shroud your dead in them."

عن عبد الله بن مسعود قال قال رسول الله صلى الله عليه وسلم: عفاكم الله عن ثيابكم التي كنتم تلبسونها من قبل

أن يغتسلوا - (مسند)

- 2) Hadrat 'Ubadah ؓ reported that the Messenger of Allah ﷺ has said, "Keep to (putting on) turbans, because they are the signs of the angels, and let (their ends) hang down behind your backs."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم: إن من أركان الإيمان أن يغتسل الرجل ويلبس ثوبا من ثوبه - (مسند)

- 3) Hadrat Abu Hurairah ؓ reported that when the Messenger of Allah ﷺ put on a shirt, he used to begin with the right side.

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم: إن من أركان الإيمان أن يغتسل الرجل ويلبس ثوبا من ثوبه - (مسند)

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم: إن من أركان الإيمان أن يغتسل الرجل ويلبس ثوبا من ثوبه - (مسند)

- 4) Hadrat Abu Sa'id al-Khudri ؓ reported: I heard the Messenger of Allah ﷺ say, "The lower garment of a believer is upto halfway down his legs. He is guilty of no sin if it comes halfway between that and the ankles. But that which comes lower than that is in the Fire (of Hell) (saying that three times). On the Day of Resurrection Allah will not look at a person who trails his lower garment out of pride."

عن عمرو بن شعيب عن أبيه عن جده قال قال رسول الله صلى الله عليه وسلم: إن من أركان الإيمان أن يغتسل الرجل ويلبس ثوبا من ثوبه - (مسند)

- 5) Hadrat 'Amr ibn Shua'ib ؓ reported from his father who reports from his grandfather that the Messenger of Allah ﷺ has said, "Allah likes that the signs of His favours be seen on His servant" (through wearing nice clothes, and having a good appearance in general)

Commentary

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Delhi" states under the commentary of this Hadith:

From this we understand that one is not allowed to conceal and hide the favours that Allah has bestowed upon him; it is as though one is not giving thanks upon receiving a blessing (from Allah Most High). [Ash'ah al-Lami'at - Vol. 3 Pg. 548]

عن عائشة بنت أبي بكر رضي الله عنهما عن رسول الله صلى الله عليه وسلم وعنه عن عائشة رضي الله عنها قالت: قال رسول الله صلى الله عليه وسلم: «من لبس ثياباً لم يلبسهن رسول الله صلى الله عليه وسلم ولا نبي بعده» (الموطأ - مسند)

- 6) Hadrat 'Aisha RadiyAllahu 'anha reported that Hadrat Asma' RadiyAllahu 'anha - daughter of Hadrat Abu Bakr - came to the Messenger of Allah wearing thin clothes. He turned away from her and said, "O Asma! When a woman is old enough to menstruate, it is prohibited that any part of her body be seen except this and this (pointing to his face and his hands)."

عن عائشة بنت أبي بكر رضي الله عنهما عن رسول الله صلى الله عليه وسلم وعنه عن عائشة رضي الله عنها قالت: قال رسول الله صلى الله عليه وسلم: «من لبس ثياباً لم يلبسهن رسول الله صلى الله عليه وسلم ولا نبي بعده» (الموطأ - مسند)

- 7) Hadrat 'Alqamah ibn Abi 'Alqamah reported from his mother who said that Hadrat Hafsa RadiyAllahu 'anha - daughter of Hadrat 'Abdur Rehman - visited Hadrat 'Aisha RadiyAllahu 'anha wearing a thin shawl (piece of cloth to cover the head, neck, shoulders and chest). Hadrat 'Aisha RadiyAllahu 'anha tore it and put a thick shawl on her.

Notes

- a) Nowadays, many women wear very tight and thin clothing that reveal most parts of their body. It is Haraam for women to wear such clothing.
- b) It is also common to see nowadays, that males also wear very tight and thin trousers by which the colour of their skin becomes apparent. Furthermore, this type of clothing does not even act as a 'sitr' for them. Hence, to wear such clothing is Haraam for men. Some even perform salah wearing such clothes. Their namaaz is invalid and void as 'sitr' (covering parts of the body) is one of the 6 prerequisites of salah (if the prerequisite is not fulfilled then Salah has not even commenced yet!)
- c) Some even wear a dhoti (cloth tied around the leg and fastened behind). This is the way of the Hindus and it also cannot be used ■ a 'sitr', as whilst

walking the back of the thigh becomes apparent. It is necessary for Muslims to prevent themselves and others from wearing such clothes.

- d) To wear shorts that do not cover both the knees⁴ is also Haraam to wear.

Wearing Shoes

عن جابر قال: قال رسول الله صلى الله عليه وسلم: «من لبس ثياباً لم يلبسهن رسول الله صلى الله عليه وسلم ولا نبي بعده» (الموطأ - مسند)

1. Hadrat Jابر reported: I heard the Holy Prophet say in battle, "Make general practice of wearing shoes, because a man (is ■ though he) keeps riding as long as he wears shoes."

عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: «من لبس ثياباً لم يلبسهن رسول الله صلى الله عليه وسلم ولا نبي بعده» (الموطأ - مسند)

2. Hadrat Abu Hurairah reported that the Messenger of Allah has said, "When anyone of you puts on shoes, he should begin from the right side; and when he takes them off, he should begin from the left side."

عن أنس بن مالك قال: قال رسول الله صلى الله عليه وسلم: «من لبس ثياباً لم يلبسهن رسول الله صلى الله عليه وسلم ولا نبي بعده» (الموطأ - مسند)

3. Hadrat Fudala ibn 'Ubad reported that the Holy Prophet would occasionally command ■ to stay barefooted (take our shoes off).

عن أنس بن مالك قال: قال رسول الله صلى الله عليه وسلم: «من لبس ثياباً لم يلبسهن رسول الله صلى الله عليه وسلم ولا نبي بعده» (الموطأ - مسند)

⁴ Most footballers and sportsmen wear such type of clothing. It is Haraam for them to wear such clothing as to look at another person's navel and also to wear such clothing that does not cover the navel is Haraam.

4. Hadrat Abu Mulaikah ؓ reported that someone said to Hadrat 'Aishah RadiyAllahu 'anha that a woman wears shoes that resemble a man's. She stated: "The Messenger of Allah ؐ cursed the woman who resembles a man."

Warning - Ring

عن أبي هريرة عن النبي صلى الله تعالى عليه وسلم أنه قال عن حاله الملعوب - (صلى)

1. Hadat Abu Hurairah ~~is~~ reported that the Holy Prophet ~~is~~ forbade (men) from wearing a gold ring.

Compendary

Imam al-Nawawī states in his commentary: It is the unanimity of all the Muslims that it is permissible for women to wear a gold ring. As for men, there is *ḥaram*. [Vol. 2, Pg. 195]

Madrat Shaykh 'Abd al-Haq "Munaddith-e-Dahli" states: To wear the gold ring is *haram* for men, but permissible for women. [Ash'ah al-'Aminat - Vol. 3 Pg. 559]

[illegible]

(F)

2. Hadrat 'Abdullah ibn 'Abbas ؓ reported that the Messenger of Allah ﷺ saw a gold ring on the hand of a man. He pulled it off and threw it away and said, "One of you is making for him a coal from the Fire (of Hell) and putting it on his hand." When the Messenger of Allah ﷺ departed, someone said to the man, "Take your ring and get some profit from it." He said, "No, by Allah! I shall never take it when the Messenger of Allah ﷺ has thrown it away."

[illegible]

3. Hadrat Buraidah ؓ reported that the Holy Prophet ؐ said to a man who was wearing ■ ring made of yellow copper, "How is it that I feel the odour of idols from you?" He threw it away and came wearing a ring made out of iron. The Messenger of Allah ؐ said, "How is it that I see you wearing the adornment of the inhabitants of the Fire (of Hell)?" He threw that away (as well) and asked: "O Messenger of Allah ؐ, from which material should I use to make the ring?" He said, "Silver, but do not let it weigh as much ■ ■ ■ *mithqaṭ* as."

Note

It is forbidden for men to wear more than one ring, or a ring which has no stone, or a ring which has more than one stone, even if it is made out of silver [Bahar-e-Shari'at]

Shaving and Trimming Hair

عن أبي هريرة عن علي بن أبي طالب عن النبي صلى الله عليه وآله وسلم: **الطيرة خمسة أفعال** - والأول يحميها وتحميها الكلاب -
والثاني أن لا يمشي بها - والثالث أن لا يمشي بها - والرابع أن لا يمشي بها - والخامس أن لا يمشي بها - (البيهقي، مسنده)

1. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "Five things are from the natural habits (the habits or the natural disposition of all the Prophets of Allah): circumcision, shaving hairs of the private parts, trimming the moustache, clipping the nails and shaving the hairs of the armpit."

عن ابن عباس قال رُبعت فاني نقص بالكلية والكلية الربط وحلق العتلة ان لا يتبين الكبر من
أربعين ليلة (مسلم)

2. Hadrat Anas ؓ reported: "The time appointed for ■ to trim the moustache, clip the nails, shave the hairs of the armpits and shave the pubes is (that we are) not to leave them for more than forty days."

Commentary

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Dehlwi" has stated under the commentary of this Hadith:

It should not exceed forty days in which one does not shave his hair or trim his nails. If one shaves it under the forty days, then this is more favourable. It has been stated (in authentic sources) that the Messenger of Allah ؐ used to trim his nails and shave his hair each Friday, and every twenty days he used to shave the hair below the navel, and under forty days he used to pluck the hair below the armpits. [Asht' al-Laur'at - Vol. 3 Pg. 569]

عن علي بن ربيعة قال رُبعت فاني نقص بالكلية والكلية الربط وحلق العتلة ان لا يتبين الكبر من

(الباقى، متكررة)

3. Hadrat 'Ali ؓ reported that the Messenger of Allah ؐ prohibited that a woman shaves her head.

Notes

- a) The following manner has been cited in the Hadith ■ regards how the Messenger of Allah ؐ used to trim his blessed nails: start from the under finger of the right hand, and end trimming on the little finger (of the right hand). Then one should start from the small finger of the left hand and end on the thumb (of the left hand) and end by trimming the thumb of the right hand. [Bahar-e-Shar'at]

Nowadays, many women shave or trim the hair of their head to imitate males. This is strictly forbidden and an act of great sin. The Holy Prophet ؐ has cursed those women who imitate men as stated in many Ahadith.

- b) It is sunnat that men shave all of their head or keep all of the hair long and part the hair in between. [Fatāwā-e-'Alamgiri Vol. 5 Pg. 312, at-Tasīrat al-Ahmediyyah - Pg. 31]

- c) To have a 'wedge' cut done by many of today's young Muslims, who try and imitate the non-Muslims is also prohibited.

The Beard and the Moustache

عن ابن عمر بن الخطاب قال رُبعت فاني نقص بالكلية والكلية الربط وحلق العتلة ان لا يتبين الكبر من أربعين ليلة (مسلم)

1. Hadrat Ibn-e-'Umar ؓ reported that the Messenger of Allah ؐ has said, "Do the opposite of what the polytheists do; let the beard grow long and clip the moustache." A version has, "cut the moustache down and leave the beard."

عن علي بن ربيعة قال رُبعت فاني نقص بالكلية والكلية الربط وحلق العتلة ان لا يتبين الكبر من

(الباقى، متكررة)

2. Hadrat Zaid ibn Arqam ؓ reported that the Messenger of Allah ؐ has said, "Whoever does not take something off his moustache is not one of us (not on our path)."

عن ابن عمر بن الخطاب قال رُبعت فاني نقص بالكلية والكلية الربط وحلق العتلة ان لا يتبين الكبر من

(مسلم)

3. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ؐ has said, "Cut the moustaches and let the beards grow long; (by doing this) do the opposite of the fireworshippers."

Notes

- a) Many of our Muslim brothers keep their beards as a fashion; many completely shave it off and some leave a bit on the chin. Some keep their beards only two inches long, and believe that they are following the shari'ah, despite the fact that those who shave all of their beards and those who shave it to less than one fist are all the same in sin in the eyes of shari'ah.

It has been stated in Bahar-e-Shari'at:

To grow the beard is the Sunnah of the Prophets. To shave it all or to less than a fist is Haram.

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Dehlwi" has stated:

To shave the beard is Haram, and the way of the English, the Hindus and monkey-dancers. It is Wajib to leave the beard to grow to one fist. Those fuqaha (scholars) who have stated that to keep the beard one fist is sunnat, then this is not because according to them to keep the beard to one fist is not Wajib, but in fact "sunnat" in this context means the Islamic way, or because the wujub (necessity) of keeping a beard one fist has been proven from the Sunnah (the Ahadith - Prophetic Traditions), just as the Eid prayers have been called sunnat, despite the fact that they are Wajib.

It has been stated in al-Durr al-Mukhtar (Vol. 2 Pg. 116), Radd al-Mukhtar (Vol. 2 Pg. 117), al-Bahr al-Raiq (Vol. 2 Pg. 280), Fath al-Qadir (Vol. 2 Pg. 270), Tahawi (Pg. 411) that [and the words quoted here are of Tahawi's]

According to the unanimous opinion, to shave the beard less than a fist as is the way of some westerners and effeminate persons who are fond of make-up like women, is not permissible. With regards to shaving the whole of the beard, then this is the way of the Jews of India and the fire-worshippers of Iran.

- b) It is permissible to grow the beard more than the shari' limit of one fist. However - according to our Imams and scholars - to let the beard grow such that it becomes extremely out of proportion, and which shall make people point fingers and make humour out of that person, is offensive and disapproved of.

[*Lum'at al-Du'ha fi I'ya al-Lihā'*] - Imam Ahmad Raza Khan. See also: Fatawa-e-Razawiyyah - Vol. 22 Pgs - 571-573]

- c) About combing the beard - see footnote⁴.

Dyeing Hair

عن أبي هريرة عن النبي صلى الله عليه وسلم: لا يصبغ ولا يصفّر ولا يبلعج (الترمذي)

1. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ؐ has said, "Change (dye) grey hairs (of old age) and do not imitate the Jews."

عن أبي هريرة عن النبي صلى الله عليه وسلم: لا يصبغ ولا يصفّر ولا يبلعج (الترمذي)

2. Hadrat Abu Dhar ؓ reported that the Messenger of Allah ؐ has said, "The best things by which grey hairs should be changed are Henna and Katam⁴."

⁴ Al-Hafiz Imaam Jalal ad-Din as-Suyuti has written in his al-Hawi li Fatawa (a): Ibn Ka'b has said: The Holy Prophet ؐ has said, "Whoever combs the hair on his head and his beard, he shall be protected from all types of misfortune." The Holy Prophet ؐ has also said, "Whoever runs his comb over his eyebrows, he shall be protected from calamities." Hadrat 'Ali ؓ narrates from the Holy Prophet ؐ, that he said: "Make use of combing your hair as it removes poverty, and anyone who combs the hair on his beard during the morning shall be in protection till he reaches the evening. This is because indeed, the beard is an ornament for the men and beauty for the face." Hadrat Walid ؓ has said: Anyone who combs his beard without wetting it, shall increase his worries, or does it whilst the beard is wet, then this shall decrease his worries... anyone who combs his beard whilst stood up shall be overpowered with debt, or if he does it whilst sitting down, then - if Allah wills - debt shall be removed from him..." [al-Hawi li Fatawa Part 2, Pg. 38-9 - Dar al-Jil, Beirut, p.1992, pg. 46-7 and Vol. 2, pub. Dar al-Fikr - Beirut, d. 2004]

عن ابن عباس عن النبي صلى الله عليه وسلم قال: من غسل قبله في آخر الزمان لم ينجس بماء ولا دماء
 كما قالوا في الجنة لا ينجسون إلا بماء الجنة - (الرواة: السلفي، مسند)

3. Hadrat Ibn-e-Abbas ؓ reported that the Holy Prophet ﷺ said that at the end of time, there shall be people who shall dye their hairs black like the wings of pigeons; such people shall never even smell the fragrance of Paradise."

[For further information on this topic, please refer to: Fatawa-e-Razawiyyah - Vol 9, Pg. 166 and also Vol. 23 Pg. 484, Jam'i-ul-Ahadith - Vol. 3, Pgs. 23-29]

Sleeping and Lying Down

عن جابر قال: سمى رسول الله صلى الله عليه وسلم من لم يرفع يديه عند الصلاة على الأضحية وهو
 ساجد على ظهره - (مسند)

1. Hadrat Jaber ؓ reported that the Messenger of Allah ﷺ prohibited that a man places one of his legs on top of the other, when he is lying on his back.

Note

This ruling (of prohibition) is only when one leg is raised by which the satr is revealed. However, if both the legs are spread, and then placed on top of one another (without revealing the satr), then there is no harm.

عن ابن عمر قال: قال رسول الله صلى الله عليه وسلم: رجل إذا طأ على بطنه قال: إن الله
 وضعه لا ينجس الله - (ترمذي)

*Leaves of the silver tree (business floor). This dye applied with Henna to the hair is said to preserve its original colour. Karam is also said to lighten the colour of the hair.

2. Hadrat Abu Furairah ؓ reported that the Messenger of Allah ﷺ saw a man lying on his stomach and said, "This manner of lying is one which is disliked by Allah."

عن جابر قال: سمى رسول الله صلى الله عليه وسلم من يكس على بطنه في يمينه الأيمن على ظهره
 - (ترمذي)

3. Hadrat Jaber ؓ reported that the Messenger of Allah ﷺ prohibited that a man sleeps on a roof having no protection (from falling).

Notes

- It is Mustahab that one goes to sleep after having performed ablution. It is also Mustahab to lie on the right side having the right hand under the right cheek, facing towards the qiblah. Thereafter, one can change to the left side.
- When the son and the daughter reach the age of ten, then they should sleep separately.

c) When the husband and the wife sleep on one bed, then they should not let a ten year old child sleep on it as well.

d) It is disapproved to sleep in the early hours of the morning ■ between Maghrib and Isha. [Bahar-e-Shari'at]

e) It is indeed permissible to sleep having the feet towards the direction of North in Pakistan or India. To say that this is impermissible is absolutely wrong.

f) When one goes to sleep, he should say:

اللهم رب السموات والأرض
 Allahumma bismika amutu wa ahyu

"O Allah! With Your Name do I sleep, and with Your Name do I awake"

When he awakens from sleep, he should say:

الحمد لله الذي آتانا هذا الكتاب والحمد لله الذي آتانا هذا الكتاب

Althamella lilliputii Johnson & de Maat *Arctostaphylos* L. *Androsace* Tuckerm.

All Promise is to Allah Who made us suffer. He made ~~us~~ inactive, and to Him is the return.

[Bahar-e-Shar'at]

Prerequisites

عن أبي حمزة قال قال رسول الله صلى الله عليه وسلم: **الْمَرْءُ إِلَى اللَّهِ بِجُزْءِ مَا يَسْتَعِينُ** وَكَأَنَّ الْمَرْءَ مِنَ الْبُحْرَةِ - (البحار والمحيطات)

1. Hadrat Amas ♀ reported that the Messenger of Allah ♀ has said, "A good dream is one part from forty-six parts of Prophecy."

عن ابن مسعود قال قال رسول الله صلى الله عليه وسلم: أكره أن أهاج من الله وأطاع من أكره الله.

2. Hadrat Abu Qatadah ؓ reported that the Messenger of Allah ﷺ has said, "A good dream is from Allah and a bad dream is from Satan..."

عَنْ أَبِي طَالِبٍ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا وَعَنْ عَمْرِو بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ أَلَانَ لِي الْخَبِيرَ كَفَّدَ رَأْسِي قَوْلَ الْخَبِيرِ لَا يَكُونُ لِي خَوْفٌ لَكَ - (البخاري، مسلم)

3. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ﷺ has said, "The one who sees me in a dream has indeed seen me because Satan cannot take my form."

عن جابر قال جاء رجل إلى النبي صلى الله عليه وسلم وعنده ثقلان: زينة في الصخرة وكراع في صبيح قبيح. فقصصت التي على الله تعالى وعبدوا علياً وأما أجرة الأبياع من راعيهم فكانوا يبيعونهم بالانصاف (مسلم)

4. **Hadrat Jabir** reported that a man came to the Holy Prophet ﷺ and said, "I have seen in a dream as if my head had been cut off." The Holy Prophet ﷺ smiled and said, "Whenever the Salam plays with anyone of you in a dream, he should not tell it to people."

[illegible]

5. **Haafat Jabir** ♀ reported that the Messenger of Allah ﷺ has said, "When anyone of you sees a dream which he dislikes, he should spit⁶ on his left side three times, seek refuge in Allah from the Satan three times and change the side on which he was lying."

Fore-biting

عن عبيدة بن عبد الله بن مسعود عن النبي صلى الله عليه وآله وسلم قال: رسول الله صلى الله عليه وآله وسلم يبعث في كل أمة رجلاً يهديهم إلى صراط مستقيم. (مسلم)

1. Hadrat Hafsa RadiyAllahu 'anha reported that the Messenger of Allah ﷺ has said, "Whoever resorts to a fortune-teller and asks him about anything then his prayer is not accepted for forty days."

سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ رَضِيَ اللَّهُ عَنْهُ أَنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ: مَنْ كَانُوا كَعَمَلِكَ فَقَدْ بَرَأَ إِلَيَّ أَمْرُهُمْ
عَدُوًّا مَا أُرَى الْكَلْبَ الرَّائِي فِي زُرِّي حَقًّا فَقَدْ بَرَأَ إِلَيَّ أَمْرُهُ عَلَى حَقِّهِمْ (مسند - ابن سعد (4))

²² Not taken ■ its literal meaning. Rather, it means to blow. [Maḥmūd] Bihār al-Anwār is Gharrāʾ (b) al-Aḥsānīh wa al-Aḥsān - Vol. 1 Pg. 188, and also in Vol. 4 Pg. 757

2. Hadat Abu Huraira ؓ reported that the Messenger of Allah ﷺ has said, "Whoever goes ■ a *Kafin* (soothsayer) and believes him in what he says, or has sexual intercourse with his wife when she is menstruating, or has sexual intercourse with his wife through her anus, he has nothing to do with what was revealed unto Muhammad."

عن علي بن ابي طالب قال: سمعت رسول الله صلى الله عليه وآله يقول: «من قرأ سورة الكهف في كل يوم، أضاء له من النور ما ينظر به يوم القيامة».

3. Hadrat 'Aisha RadiyAllahu 'anha reported that some people asked the Messenger of Allah ~~to~~ about the *Kahins* (can their predictions be relied upon?). He said, "One cannot rely on what they say." They said, "O Messenger of Allah ~~to~~ They sometimes tell a thing which comes out to be true." He said, "That is a word pertaining to truth which a Satan catches (from the angels) and puts into the ear of his friend just like a hen passes its message into the ear of another hen; and then he mixes more than a hundred lies with it."

Sneezing and Yawning

[illegible]

1. Hadrat Abu Huraira ؓ reported that when the Holy Prophet ﷺ sneezed, he used to cover his face with his hand or his cloth, thus lessening his voice.

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم : إذا جلس أحدكم فليقل "الحمد لله" وقلل له
أكثر أو ساجدة فهو كحلت الله قولاً قال أبو عبد الله "الله" فليقل "يؤتيه من الله ويبدى به الحكيم".
(المعجم)

2. Hadrat Abu Huraira ؓ reported that the Messenger of Allah ﷺ has said, "When anyone of you sneezes, he should say, *Alhamdulillah* 'Praise be to Allah', and his brother or Companion should say to him, *Allahu Akbar* (yuranukAllahum) 'may Allah have mercy on you' When he says this, he should say: *Yarabbi Allahu Akbar* (yadikumillahu wa Yusuf beletum) 'may Allah guide you and make your affairs good'!"

عن أبي عبد الله القاسمي أن رسول الله صلى الله عليه وسلم قال: إذا ابتغيت العلم فليكن قلبك خالياً عما فيه كبرياء، ولا يلبسك فيه

3. Hadhrat Abu Sa'id al-Khudri ؓ reported that the Messenger of Allah ﷺ has said, "When anyone of you yawns, he should put his (left) hand over his mouth because the Satan enters it."

Notes

- a) The Prophets are protected from yawning, as yawning is from the Satan. The best way to stop this is that when one starts to feel yawning then he/she should immediately think (in their hearts) that the Prophets never yawned and were protected from it. By doing this, the yawning shall immediately terminate. [Bahare-Shari'at, Radd al-Mohatar – Vol. 1 Pg. 336]

- b) If the one who sneezed says "*Allahuḡillāh*" then it is Waḡib upon the one who listened to this, to reply immediately (to the one who sneezed) in such a loud voice that the one who sneezed can hear the reply. [A person who heard someone who sneezed say "*Allahuḡillāh*" should reply with the words, "*ḡahḡumukAllāh*" and then the one who sneezed should reply with the words: "*ḡahḡikumillāh wa ḡusūhḡ balakum*"]

- c) Some believe that sneezing is a bad omen. For example, one was going to accomplish a task and someone sneezed then the person thinks that the task shall not be accomplished. This is all ignorance and nonsense as there is no such thing as a bad omen. In fact, to sneeze in such a time and replying with the remembrance of Allah is an indication that the task is going to be accomplished successfully (it is a good omen). [Bahar-e-Shari'at]

Seeking Permission (to enter)

عن جابر قال أتيت النبي صلى الله عليه وسلم فقلت يا رسول الله: أريد أن أدخل
فأجابني (يا جابر: من أين أنت؟)

1. Hadrat Jابر ؓ reported: I went to the Holy Prophet ﷺ about a debt due against my father. I knocked at the door and he asked, "Who is there?" I said, "I am." He said, "I am, I am", as though he disliked it.

Note

This means that on reply to the question "Who is there?" One should state his full name. It is not enough just to say "me" or "I", as "me" and "I" is everyone!

عن عبد الله بن عمر قال قال رسول الله صلى الله عليه وسلم إذا أتيت باب قوم فقل يا رسول الله
عليكم السلام (رواه البخاري)

2. Hadrat 'Abdullah ibn Busr ؓ reported that when the Messenger of Allah ﷺ came to anyone's door, he did not face it from the front but faced it from the right or left side of it and said, "Peace be upon you, peace be upon you."

عن علي بن أبي طالب قال قال رسول الله صلى الله عليه وسلم إذا أتيت قومًا فقل يا رسول الله
عليكم السلام (رواه البخاري)

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم: إذا أتيت قومًا فقل يا رسول الله
عليكم السلام (رواه البخاري)

3. Hadrat 'Aṭa ibn Yasar ؓ reported that a man asked the Messenger of Allah ﷺ: "Should I seek permission to go to my mother?" He said: "Yes." The man said: "I live with her in the house." The Messenger of Allah ﷺ said, "Seek her permission." The man said: "I am her servant." The Messenger of Allah ﷺ said, "Seek her permission. Would you like to see her naked?" The man said: "No." The Messenger of Allah ﷺ said, "So seek her permission."

Greeting Another Muslim

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم: إذا أتيت قومًا فقل يا رسول الله
عليكم السلام (رواه البخاري)

1. Hadrat Abu Huraira ؓ reported that the Messenger of Allah ﷺ has said, "You will not enter Paradise till you believe and you will not believe till you love one another. Shall I not tell you something by which you will love one another? Greet one another."

عن جابر قال قال رسول الله صلى الله عليه وسلم: إذا أتيت قومًا فقل يا رسول الله
عليكم السلام (رواه البخاري)

2. Hadrat Jابر ؓ reported that the Messenger of Allah ﷺ has said, "One should greet (give salam) before starting a conversation."

عن عبد الله بن عمر قال قال رسول الله صلى الله عليه وسلم: إذا أتيت قومًا فقل يا رسول الله
عليكم السلام (رواه البخاري)

3. Hadrat 'Abdullah ؓ reported that the Holy Prophet ﷺ said, "The one who is the first to give salutation (salam) is free from pride."

عن ابن عمر عن النبي صلى الله عليه وآله وعنه علي بن ابي طالب عن الحسن بن سعيد عن عبد الله بن عمرو بن العاص عن جابر بن عبد الله عن
عائشة بنت أبي بكر عن النبي صلى الله عليه وآله وعنه علي بن ابي طالب عن الحسن بن سعيد عن عبد الله بن عمرو بن العاص عن جابر بن عبد الله عن

4. Hadral Abu Huraira \star reported that the Messenger of Allah ﷺ has said, "When anyone of you comes to a group of people, he should give a salutation (greet them with Salam) and if he feels inclined to sit down, he should sit down. Then when he gets up, he should give a salutation, because the former (salutation) is not better than the latter."

عن أبيه عن حماد بن عيسى عن جعفر بن محمد عن فضالة عن الأعمش عن أنس بن مالك عن عائشة رضي الله عنها عن النبي صلى الله عليه وآله وسلم قال: «الرجل إذا مات لم يترك من الدنيا ديناراً ولا درهماً إلا ما ترك من العلم» (المعجم)

5. Hadrat Anas ؓ reported that the messenger of Allah ﷺ has said, "O my soul! When you go to your house, give Salam to your family; it will be a blessing both to you and the inhabitants of your house."

عن عتبة بن ربيعة بن عبد شمس بن عبد مناف بن قصي بن كلاب بن مرة بن كعب بن لؤي بن غالب بن فهر بن مالك بن النضر بن كنانة بن خزيمة بن مدركة بن إلياس بن مضر بن نضير بن معد بن عدنان.

6. Hadai 'Amr Ibn Shu'ab & reports from his father who reports from his grandfather that the Messenger of Allah & said, "That person who tries to resemble and imitate others in salutation is not from us. Do not imitate and copy the Jews and the Christians; the salutation of the Jews is (waving) with the fingers and the salutation of the Christians is (waving) with the palms."

عن جابر عن النبي صلى الله تعالى عليه وسلم قال لو ارجعتم لحو فلان لرجعتم الى ما عليكم (ابن ماجه)

7. Hadrat Jابر ؓ reported that the Holy Prophet ﷺ said, "If you meet a heretic (*had mazihib*) then do not greet him."

Notes

- a) If a salutation has been written in a letter (or an email) then it is also *Wajib* to reply to that. There are two ways of replying to this: 1) one can either reply by the tongue or 2) reply by writing in the letter to be posted to the person who gave salaam initially [Bahar-e-Shari'at, al-Durr al-Mukhtar, Raad al-Muhhtar Vol. 5 Pg. 275]
- b) Someone wrote in a letter, "send my salaams (greetings) to such and such a person", then it is not *Wajib* upon the receiver to send the salaam. If he/she does then they shall gain great reward.

- c) Someone said, "Send my salaams to such and such a person" and the other person promised that he/she shall do so, then to convey the salaam has become Wajib. If the latter does not then they shall be sinful. [Fatawa-e-'Alamgiri, Radd al-Muhari]

- d) If someone sent you a greeting, then you should reply in such a manner that first of all you reply to the one who conveyed to you the salams of that person, then to the person who initially gave you the greeting by saying:

عليه السلام

'alāik wa 'alāihis salāwa

'May peace be upon you and upon him.' [Fatawa-e-'Alamgiri, Radd al-Muhhtar]

Shaking with Both Hands

عن ابن أبي عمير قال قال الأبي عبد الله عليه السلام عا من لم يدع ديني لم يبق ديني فليجعل الله عليه البر
عقوب لله ما قبل آدم فليستوا كالـ (الزهد)

1. Hadrat Bara' ibn 'Azib ؓ reported that the Holy Prophet ﷺ said, "There are no two Muslims who meet and shake hands only that their sins are forgiven before they depart."

عن عمار بن ياسر قال قال رسول الله صلى الله عليه وسلم قال قال رسول الله صلى الله عليه وسلم (لا يقابلان مسلمان ولا يمشيان معاً ولا يركبان رحلاً حتى يتصافوا ولا يمشيا حتى لا يلحق أحدهما الآخر حتى يسلما أو يغفرا ذنوبهما)

2. Hadrat 'Ata al-Khurasani ؓ reported that the Messenger of Allah ﷺ said, "Shake hands with one another, Rancour will depart; and send gifts to one another, there will be love and malice will depart."

عن أنس بن مالك قال قال رسول الله صلى الله عليه وسلم قال قال رسول الله صلى الله عليه وسلم (لا يقابلان مسلمان ولا يمشيان معاً ولا يركبان رحلاً حتى يتصافوا ولا يمشيا حتى لا يلحق أحدهما الآخر حتى يسلما أو يغفرا ذنوبهما)

3. Hadrat Zari ؓ who was a member of the deputation of 'Abd al-Qais reported: "When we came to Madinah, we hastened with our conveyances (and quickly got off them) and kissed the blessed hands and the blessed feet of the Messenger of Allah ﷺ."

Notes

- a) It is permissible to kiss the hands and feet of a religious scholar or Shaykh (spiritual mentor).

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Dehli" has stated that:

It is permissible to kiss the hands of a God-fearing scholar, and some scholars have stated that it is *Mushtab* (act of great reward). [Ash'ah al-Lam'at – Vol. 4 Pg. 21]

He further states under the commentary of the Hadith relating to the members of 'Abd al-Qais' delegation that:

From this Hadith the permissibility of kissing the feet has been proven.

It has been stated in al-Durr al-Mukhtar that: Kissing the hands of a scholar or a pious person for the sake of gaining blessings is permissible.

- b) It is permissible to shake hands after every Salaah which has been performed with a congregation.

It has been stated in al-Durr al-Mukhtar in the Chapter of al-Hadhr wa al-Ibathat (the Prohibited and Lawful things): Shaking hands is permissible even after the 'Asr prayer. The scholars who have stated that it is a "bid'ah" (innovation) when they mean that it is a Bid'at-e-Mubtada Hasanah (a good innovation), ■ stated by Imam al-Nawawī in his al-Athkar.

Under the commentary of the above, it has been stated in Kadd al-Mukhtar Vol. 5 Pg. 252 that: "Imam al-Nawawī has stated that shaking hands is sunnat upon every meeting (with another person). The tradition of shaking hands after the Fajr and 'Asr Salaah, has no foundation in Shari'ah. However, there is no harm in doing so. Shaykh Abu'l-Hasan al-Bakri has stated that, 'Imam Nawawī mentioning the two prayers – Fajr and Asr specifically is only because this was the habit of people in his time. Otherwise, shaking hands is permissible after every Salaah.'"

- c) The Wahhabis and the Ghayr Muqallidin^a affirm that shaking with both hands is not permissible, and it is against the Hadith. This is their ignorance!

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Dehli" states: To shake hands when meeting a person is *Sunnat*, and it should be done with both hands. [Ash'ah al-Lam'at – Vol. 4 Pg. 20]

- d) To use the singular form "yad" (hand) (as mentioned in the ahadith) as proof for shaking hands using only one hand is not correct. This is because things that are in pairs such as; hands, feet, eyes, leather socks, shoes, gloves and so on, whenever a singular form is used, then it means both and not just one. For example, "Zaid took hold of it with his hand" – which means both hands. "Zaid walked by foot" – which means that he used both his feet to walk. "Zaid saw with his eyes" – which means that he saw with both eyes.

^a A deviant sect, which does not follow any one of the 4 Imams. Hence, this act of theirs is in total contradiction to the *Shari'ah* – the unanimity of following one of the four Imams. Contradicting *Shari'ah* is open blasphemy.

"Zaid wore his shoes" – which means he wore/put on both shoes [and so forth].

This kind of idiom and expression in the language is widely used in India, Pakistan, Iran, the Arab states, [and also in the UK and US ■ well]. If this kind of expression was not accepted, then the following Hadīth "The best income is a man working with his hand" would mean that only the money earned by one hand is better, not the money earned by two hands (which is obviously incorrect!)

And the meaning of the famous Hadīth "A Muslim is he from whose [evil of the] tongue and hand, the Muslims are safeguarded" would be: A Muslim with complete faith is he, from whose one hand other Muslims are safe and protected, whilst with the other, he inflicts pain! (which is also incorrect!)

[*"Safā'ih al-Lujjān fī karam al-Tasfūh bi-Kaffay al-Yadain"* – by Imām Ahmed Raza Khan al-Qadri al-Hanafī ■]

Chapter Twelve

کتاب الحقوق

The Book of Islamic Rights & Responsibilities

THE BOOK OF RIGHTS & RESPONSIBILITIES

The Rights of Parents

عن أبي هريرة رضي الله عنه قال: روى رسول الله صلى الله عليه وسلم عن أبيه وأمه في يومئذ قبل موت أبيه في رجل
الله قال من الآثرت واليدين عند الكبير أعادها أو كالأب والجد من قبل الجاهل. (مسلم)

1. Hadrat Abu Huraira ؓ reported that the Messenger of Allah ﷺ said, "May he be humiliated; may he be humiliated; may he be humiliated!" They asked: "Who? O Messenger of Allah ﷺ." He said, "The one who, having one or both his parents in old age, does not enter Paradise (by serving them)."

عن معاوية بن جندب أنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: من آثرت والديه أو كالأب والجد من قبل الجاهل
بأنزل وقد جئت أعتيرك فقال: من لك ومن أمي؟ قال: سمعتك قال: فأمر بها ففعلت. (مسلم)

(مسند الشافعي، مشكور)

2. Hadrat Mu'awiyah ibn Jahimah ؓ reported that his father - Jahimah - came to the Holy Prophet ﷺ and said, "O Messenger of Allah ﷺ I intend to go on a military expedition (Jihad) and I have come to you for consultation." He asked: "Is your mother alive?" He said: "Yes." So, the Messenger of Allah ﷺ then stated: "Stay with her (be at her service), because Paradise is in her feet."

عن أبي هريرة رضي الله عنه قال: روى رسول الله صلى الله عليه وسلم عن أبيه وأمه في يومئذ قبل موت أبيه في رجل
الله قال من الآثرت واليدين عند الكبير أعادها أو كالأب والجد من قبل الجاهل. (مسلم)

3. Hadrat Ibn-e-Abbas ؓ reported that the Messenger of Allah ﷺ said, "Whoever gets up in the morning being obedient to Allah regarding his

parents, two doors of Paradise are opened for him in the morning. If he has only one parent, then (only) one door is opened. Whoever disobeys Allah regarding his parents in the morning, two gates of Hell are opened for him in the morning, and if there is only one parent, then one door is opened." A man asked: "Even if they oppress him?" He said, "Even if they oppress him, even if they oppress him, even if they oppress him." (i.e. even if the son is disobedient because of the fault which lies on the parents' side)

عن أنس بن مالك أنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: من آثرت والديه أو كالأب والجد من قبل الجاهل
بأنزل وقد جئت أعتيرك فقال: من لك ومن أمي؟ قال: سمعتك قال: فأمر بها ففعلت. (مسلم)

(الترمذي، صحيح)

4. Hadrat Abu Umamah ؓ reported that a man said, "O Messenger of Allah ﷺ! What are the rights of the parents over their children?" He said, "They are your Paradise and your Hell." (i.e. those who earn the satisfaction of their parents enter Paradise. However, those who earn their anger and their dissatisfaction through their disobedience towards their parents, then such people shall enter the Hell fire - Allah forbid!)

عن عبد الله بن عمر رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: من آثرت والديه أو كالأب والجد من قبل الجاهل
بأنزل وقد جئت أعتيرك فقال: من لك ومن أمي؟ قال: سمعتك قال: فأمر بها ففعلت. (مسلم)

(الترمذي، صحيح)

5. Hadrat 'Abdullah ibn 'Amr ؓ reported that the Messenger of Allah ﷺ said, "The pleasure of the Lord lies in the pleasure of the father, and the displeasure of the Lord lies in the displeasure of the father."

عن عبد الله بن عمر رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: من آثرت والديه أو كالأب والجد من قبل الجاهل
بأنزل وقد جئت أعتيرك فقال: من لك ومن أمي؟ قال: سمعتك قال: فأمر بها ففعلت. (مسلم)

(الترمذي، صحيح)

6. Hadrat 'Abdullah ibn 'Umar ؓ reported that the Messenger of Allah ﷺ said, "A man's abusing his parents is one of the major sins." They (the Companions) asked: "O Messenger of Allah ﷺ does a man abuse his

parents?" He said, "Yes, he abuses the father of a man who then abuses his father, and he abuses the mother of a man who then abuses his mother."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم من أذى أباه أو أذى أمه أذى أباه
أمه عني الله أنه لا يجزيه إلا - (البيهقي في شعب الإسرائيل)

7. Hadrat Abu Huraira ؓ reported that the Messenger of Allah ﷺ said, "Any person who visits the grave of both or one of his parents every Friday, then Allah shall forgive his sins and he shall be written as a person who had good conduct with his father and mother."

The Rights of Children

عن أبي هريرة عن عبد الله بن مسعود قال قال رسول الله صلى الله عليه وسلم لأبى بكر بن أبي موسى
أبى بكر بن أبي موسى - (الترمذي)

1. Hadrat Jabir ibn Samurah ؓ reported that the Messenger of Allah ﷺ said, "It is better for a man to teach good manners (*adab*) to his son than to give a *sa'a* as charity."

عن أبي بصير عن موسى بن أبي بكر عن عبد الله بن مسعود قال قال رسول الله صلى الله عليه وسلم
لأبي القاسم ومن ألقى حسن - (الترمذي، الصحيح، مشكور)

2. Hadrat Ayyub ibn Musa ؓ reported from his father that his grandfather informed that the Messenger of Allah ﷺ has said, "A father gives his son nothing better than good manners."

عن أنس قال قال رسول الله صلى الله عليه وسلم من علم على عبده أو على ابنته أو على ولده
حسناً أو شراً فله أجره - (مسلم)

3. Hadrat Anas ؓ reported that the Messenger of Allah ﷺ said, "Whoever brings up two girls till they reach the age of puberty, he and I will come on the Day of Resurrection like this," (and he joined his blessed fingers.)

عن أنس بن مالك قال قال رسول الله صلى الله عليه وسلم من ألقى الفتيان حتى يبلغا
الزينة فأتى بها كأربع عترة - (مسلم، صحيح)

4. Hadrat Suragah ibn Malik ؓ reported that the Holy Prophet ﷺ said, "Should I not guide you to the most excellent sadaqah (charity)? It is to provide for your daughter who is sent back to you (when divorced, or because her husband has passed away, and thus she returns to her family) and who has no one but you to support her."

عن ابن عباس قال قال رسول الله صلى الله عليه وسلم من ألقى الفتيان حتى يبلغا
الزينة فأتى بها كأربع عترة - (مسلم، صحيح)

5. Hadrat Ibn-e-'Abbas ؓ reported that the Messenger of Allah ﷺ said, "...and whoever brings up three daughters or a like number of sisters, training them well and showing kindness to them till Allah enriches them (i.e. till they reach the age of puberty), Allah will guarantee Paradise for him." A man asked: "O Messenger of Allah ﷺ! Does this apply to two also?" He said: "even to two." If they had asked whether to one also, the Messenger of Allah ﷺ would have said that, "even to one..."

Notes

- a) One should name their child with a good name, not with a 'bad' one, ■ bad names have a negative effect (on the child's life and character).
- b) Breast-feed the child for 2 years from its mother or from ■ pious God-fearing woman (who performs the obligations of Islam incumbent upon her, such as performing salaah in its prescribed time).

- c) Nourish the child by spending money which is Halal (as bringing up the child with earnings that have come from unlawful means, shall create immoral habits in the child).
- d) Give the child something to play with; such as toys (that are permissible in Shar'ah). Do not make false promises to the child in order to cheer him/her up.
- e) When the child starts to understand things, then teach him the etiquettes and manners of how to eat, drink, how to stand up, sit down, walk, how to respect one's parents and teacher.
- f) Take the child to a pious teacher ■ that he teaches them the Holy Qur'an (with its correct pronunciation of the vowels and the other letters of the alphabet); teaches them the general knowledge of Islām; and also the sunnahs of the Beloved Messenger ﷺ; teaches them the love of the Beloved Messenger ﷺ, as this is the fundamental criterion of one's Imān and Islām.
- g) When the child reaches the age of seven, insist and emphasise on him/her that they perform Salaah.
- h) When the child reaches the age of ten, then be strict when emphasising on him/her to perform Salaah, if they do not then strike them (gently).
- i) Teach them the rules and regulations of wudhu (ablution) and bathing (ghusl) – its Fard, Sunnah aspects and how it becomes Wajib on a person – and the rulings of namaaz (its pre-requisites, obligatory aspects, how it becomes void, and so forth).
- j) Educate them how to read, write and swim.
- k) Teach them soldiering (how to combat an enemy).
- l) Prevent them from bad company (as this shall have a very negative influence on the child).

- m) Never ever let the child read love stories, magazines or novels (especially prevent them from reading newspapers or magazines which have nudity in them. The internet websites should be strictly controlled).
- n) When the child matures, marry him to a pious daughter of a high-lineage (prestige) family.
- o) Never exclude him from the inheritance.
- p) Teach your daughters how ■ knit and sew; how to cut cloth and how ■ cook.
- q) Teach them the teachings in Surah al-Nur.
- r) Never teach them how to write, as there is a greater chance of fitnah (mischiefs).
- s) Try to please her more than you try to please your son.
- t) When she reaches the age of nine, pay careful attention and place more effort in her upbringing.
- u) Never ever let her go in wedding ceremonies where this is dancing and music being played.
- v) Never ever let her listen ■ music on the radio, [or on any other media appliance].
- w) When she reaches the age of puberty, marry her to a pious son of a high-lineage family. Never ever marry to a fāsiq (transgressor) or a bad madhhab (heretic).

■ In this day and age, most of the Ulema have allowed females to write. Nevertheless, Hadrat Ahmad bin Hajar al-Hayami al-Makki al-Shafi'i and many other scholars such as Imam Ahmad Raza were undoubtedly correct, as now we can see in front of our eyes the mischief that is being caused by some females of society. Whether at school, college or universities the fitnah caused by females is greater in comparison ■ males because of the increase in phone usage, text messaging, emails etc. may Allah guide and protect our younger generation....Ameen.

[Excerpts taken from "Mash'at al-Ishhad li Huquq al-'Awlad" - Imām Ahmed Rida Khan al-Qadri al-Hanafī ❀]

The Rights of One's Brother

عن أبيه عن الحسن قال قال رسول الله صلى الله عليه وسلم على أخيك الأختى على صغيره وحمل أخاك على أخيك (اليعقوب)

1. Hadrat Sa'id Ibn al-'As ❀ reported that the Messenger of Allah ﷺ said, "The right of the eldest brother upon the youngest is like the right of the father upon his son."

عن ابن عباس قال قال رسول الله صلى الله عليه وسلم على أخيك الأختى على صغيره وحمل أخاك على أخيك (اليعقوب)

2. Hadrat Ibn-e-'Abbas ❀ reported that the Messenger of Allah ﷺ said, "The one who does not show mercy to our young ones and does not respect our elders; who does not enjoin what is good and forbid what is evil is not from among us."

عن ابن عباس قال قال رسول الله صلى الله عليه وسلم على أخيك الأختى على صغيره وحمل أخاك على أخيك (اليعقوب)

3. Hadrat Ibn-e-'Abbas ❀ reported that the Messenger of Allah ﷺ said, "Whoever provides food and drink for an orphan, Allah will guarantee Paradise for him unless he commits unpardonable sin..."

عن ابن عباس قال قال رسول الله صلى الله عليه وسلم على أخيك الأختى على صغيره وحمل أخاك على أخيك (اليعقوب)

4. Hadrat Anas ❀ reported that the Messenger of Allah ﷺ said, "He from whose evil conduct his neighbour is not safe will not enter Paradise."

عن ابن عباس قال قال رسول الله صلى الله عليه وسلم على أخيك الأختى على صغيره وحمل أخاك على أخيك (اليعقوب)

5. Hadrat Ibn-e-'Abbas ❀ reported: I heard the Messenger of Allah ﷺ say, "He is not a true believer: one who eats ■ he fills his stomach while his neighbour remains hungry."

عن ابن عباس قال قال رسول الله صلى الله عليه وسلم على أخيك الأختى على صغيره وحمل أخاك على أخيك (اليعقوب)

6. Hadrat Anas ❀ reported that the Messenger of Allah ﷺ said, "By Him in whose control is my soul, a man does not become a true believer till he likes for his brother what he likes for himself."

Chapter Thirteen

كِتَابُ الْأَخْلَاقِ وَالْأَعَادِیِّ

The Book of Moral & Immoral Traits

THE BOOK OF MORAL & IMMORAL TRAITS
Theft and Drinking Alcohol

عن أبي هريرة عن النبي صلى الله تعالى عليه وسلم قال قال الله تعالى... (البصائر، مسلم)

1. Hadrat Abu Huraira ؓ reported that the Holy Prophet ﷺ has said, "May Allah curse a thief who steals an egg and his hand is cut off, and steals a rope and his hand is cut off!"

عن أبيه قال: أول من سئل الله عن عبده وسكره سألني فقلت: يا الله أنت أعلم به مني، فقال: يا أبا عبد الله، أنت أعلم به مني.

الحقوق - (التر مذي)

2. **Hadrat Fudalah bin 'Ubayd** ؓ reported that a thief was brought to the Messenger of Allah ﷺ . His hand was cut off. Thereafter, he gave orders about it (the hand that was cut off) and it was hung up around his neck.

عن عبد الله بن عمرو عن النبي صلى الله عليه وسلم قال لا يدخل الجنة رجل حتى يقرأ القرآن ولا يحسنه

وَأَلْزَمَهُمْ كُفْرَهُ (الأنعام)

3. Hadrat 'Abdullah ibn 'Amr ؓ reported that the Messenger of Allah ﷺ said, "The one who is disobedient to his parents; the one who gambles; the one who coughs up favours that he has done and the one who is addicted to (drinking) alcohol, shall not enter Paradise."

عن أبي أمامة قال قال النبي صلى الله عليه وآله وسلم علف راعي بعير له ثوب من جلود من جلود الكلاب

(المعجم، ١٠٠٠)

4. Hadrat Abu Umamah ؓ reported that the Holy Prophet ﷺ has said, "...and my Lord the Great and Glorious has sworn, "By My Might, no servant of

“Mine will drink a mouthful of wine but I will give him a similar quantity of pus to drink; and no servant of Mine will abandon it through fear of Me, but I will give him drink from the Holy Lakes.”

[illegible]

5. Hadrat Wa'il al-Hadrani **✳** reported that Hadrat Tariq ibn Suwaid **✳** sought permission from the Holy Prophet **ﷺ** to brew wine. The Holy Prophet **ﷺ** forbade him. He said: "I prepare it for medicine." The Holy Prophet **ﷺ** said, "It is not a medicine, but a disease."

١٠٠٤ - من شرب الخمر قاتل نفسه وأقرب
إلى الله تعالى وأقرب إلى الله تعالى

وَالْقَلْبُ - (التر مذي)

6. Hadrat Jafir ^{as} reported that the Holy Prophet ^{as} has said, "Whoever drinks alcohol then strike him with a whip; and anyone who drinks for the fourth time then kill him."

Notes

- a) If there is an Islamic state then the hands of the thief shall be severed, and the one who drinks alcohol shall be given 80 lashes.

- b) As regards to where there is no Islamic government, who execute such obligations upon them then it is incumbent upon each Muslim that he boycotts the thief/one who drinks alcohol – never engage in any relationships with them, even eating, drinking with them or meeting them should all be ceased, until they do not refrain from such evil acts through sincere repentance. If the Muslims do not do this (boycott) then they shall also be sinful.

Lying and Dishonesty

عن أبي عبد الله قال قال رسول الله صلى الله عليه وسلم لو جئتكم بأمر لم يصدقني أني لجلت
و لو كنت كمن يفترون ما يفترون ما يفترون (مسلم)

1. Hadrat 'Abdullah ibn Mas'ud ؓ reported that the Messenger of Allah ﷺ said, "Adhere to truth, because truth leads to good deeds and good deeds lead to Paradise. If a man always speaks the truth and tries to speak the truth, he is recorded in the Presence of Allah as truthful. Avoid falsehood, because falsehood leads to wickedness and wickedness leads to Hell. If a man always speaks falsehood and tries to speak falsehood, he is recorded in the Presence of Allah as a great liar."

عن أبي عبد الله قال قال رسول الله صلى الله عليه وسلم لو كنت أفترون ما يفترون ما يفترون
لو كنت كمن يفترون ما يفترون (مسلم)

2. Hadrat Ibn-e-'Umar ؓ reported that the Messenger of Allah ﷺ said, "When a man tells a lie, the angel goes a mile away from him because of the stench of what he has produced."

عن عبد الله بن مسعود قال قال رسول الله صلى الله عليه وسلم لو كنت أفترون ما يفترون ما يفترون
لو كنت كمن يفترون ما يفترون (مسلم)

3. Hadrat Salman ibn Sulaim ؓ reported that the Messenger of Allah ﷺ was asked: "Can a believer be a coward?" He said, "Yes." He was asked: "Can a believer be a miser?" He said, "Yes." He was asked: "Can a believer be a great liar?" He said, "No."

عن أبي عبد الله قال قال رسول الله صلى الله عليه وسلم لو كنت أفترون ما يفترون ما يفترون
لو كنت كمن يفترون ما يفترون (مسلم)

4. Hadrat Umm-e-Kulthum RadiyAllahu 'anha reported that the Messenger of Allah ﷺ said, "The great liar is not the one who puts things right between people, says what is good, and promotes what is good."

Backbiting and Mischief-making

عن أبي عبد الله قال سمعت رسول الله صلى الله عليه وسلم يقول لا يهلك الله من قال في أخيه
شيئاً من عيبه (مسلم)

1. Hadrat Hudhaifa ؓ reported: I heard the Messenger of Allah ﷺ say, "A mischief-maker will not enter Paradise."

عن أبي عبد الله قال سمعت رسول الله صلى الله عليه وسلم يقول لا يهلك الله من قال في أخيه
شيئاً من عيبه (مسلم)

2. Hadrat 'Abd al-Rahman ibn Ghannam ؓ and Hadrat Asma' bint Yazid RadiyAllahu 'anha reported that the Holy Prophet ﷺ has said, "The best servants of Allah are those who when they are seen, cause Allah to be remembered; and the worst servants are those who go about slandering who separate friends, and who seek to distress the righteous."

عن أبي عبد الله قال قال رسول الله صلى الله عليه وسلم لا يهلك الله من قال في أخيه
شيئاً من عيبه (مسلم)

3. Hadrat Abu Huraira ؓ reported that the Messenger of Allah ﷺ asked: "Do you know what backbiting is?" They said: "Allah and His Messenger ﷺ know best." He said, "It is saying something about your brother which he dislikes." Somebody asked: "Even if what he says about his brother is true?" He said, "If what you say of him is true, then this is backbiting; but if it is not true then this is slander (which is even greater in sin than backbiting)."

4. Hadrat Abu Sa'īd ؓ and Hadrat Jabir ؓ reported that the Messenger of Allah ﷺ said, "Backbiting is worse than fornication." They asked: "How is backbiting worse than fornication, O Messenger of Allah ﷺ?" He said, "A man commits fornication and returns (in repentance) and Allah accepts his repentance; but the backbiter is not forgiven until his Companion (the person whom he backbited) forgives him."

5. Hadrat Baiz ibn Hakim \oplus reported from his father who reported from his grandfather who reported that the Messenger of Allah ﷺ said, "Do you prevent yourselves from talking bad about a sinful (person)?²¹ When shall people recognise him (that so and so is debauched and evil)? Mention his sins, so that people abstain from them (their company)."

a) It is permissible to openly mention the sins of a *fasiq-e-mu'min* (one who openly commits sins, e.g. shaves his beard, etc.) or a *bad madh-hab* (followers of a deviant sect). In fact, if the intention (to openly mention their sins) is to protect people from their evil, then there is a hope for such a person earning reward. [Bahar-e-Shari'at with reference from *Radd al-Muharrar*]

b) If someone commits sins openly, and does not care about how people shall think (if) of him, then ■ openly mention the evil of such a person is not backbiting. However, to disclose those things which are not committed in open, or are not so apparent is backbiting. [Bahar-e-Shari'at with reference to Radd al-Muhhtar]

c) Nowadays, many Wahhabis conceal that they are Wahhabis; and make apparent that they are from the Ahl-us-Sunnah wal Jama'ah. Whenever these people find a chance, they creep in their evil into society by which they corrupt others. Thus, to make apparent their 'true face' and their deviancy is not backbiting. ■ the intention is to protect people from their corruption and evil. If they (deviant people) do not conceal their deviancy, in fact, make it apparent in the open, then [to tell others about them] is also not backbiting, as such people are included in those who commit sins openly. [Bihar-e-Shari'at]

عن عبد الله بن عتيق عن رسول الله صلى الله عليه وسلم عن عبيد بن جراح - (البرقي)

1. Hadrat 'Abdullah bin 'Amr ؓ reported that the Messenger of Allah ﷺ said, "The one who keeps silent remains safe."

[illegible]

2. Hadrat Abu Dhar **ؓ** reported: I heard the Messenger of Allah **ﷺ** say, "Solitude is better than an evil Companion; a good Companion is better than solitude; enjoining what is good is better than silence; and silence **■** better than enjoining what is evil."

عن أبي بن مسعود قال قال رسول الله صلى الله عليه وآله وسلم يا أيها الناس اتقوا النار ولو بشوكة من ثمرها أو بماء فيها - (بخاري، مسلم)

3. Hadrat 'Abdullah ibn Mas'ud reported that the Messenger of Allah said, "To abuse a Muslim is transgression and to [] him is disbelief."

مِنْ أَهْلِهَا قَالَ قَدْ رَسَلْنَا إِلَيْكَ بِالْكِتَابِ عَلَى حَسْبِ الْإِسْلَامِ وَالْمَعْرُوفِ الْمَعْرُوفِ - (البقرة)

4. Hadrat Anas ؓ reported that the Messenger of Allah ﷺ said, "When a *fasiq* [debauched] is praised, Allah shows His anger and (because of this) the Throne of the Almighty shakes."

Note

When the Divine Throne Allah the Almighty trembles due to a *fasiq* being praised, then how much would it be shaking when a *bad-deen* (infidel), or a *bad-madhhab* (followers of a deviant sect) are praised?

Rancour, Animosity, Jealousy and Hatred

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم يفتخر كل مسلم في كل جمعة ومائة يوم
الأربعين ويوم الجمعة فيمن كان عليه من الأهل والعائلة شيء من هذه الثلاثة لم يزل في النار
(مسلم)

1. Hadrat Abu Huraira ؓ reported that the Messenger of Allah ﷺ said, "The deeds of people are submitted (to Allah) twice a week: on Mondays and Thursdays and every believer is forgiven, except those who have hatred between on another (in relation ■ a worldly matter). It is said (to the angels): "Leave them till they give up (rancour)."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم لا يجزيكم من أن تكونوا من المؤمنين ثلاث
التي هي: لا يفتخر بغيره عليه قلب ولا عليه المال ولا يفتخر بالأهل والعائلة ولا يفتخر
بالعبد والعبد (ابن ماجه، مشكاة)

2. Hadrat Abu Huraira ؓ reported that the Messenger of Allah ﷺ said, "It is not lawful for a believer to keep away from a believer for more than three days. If three days pass, he should meet him and give him salutation. If he replies to it, both of them will share in the reward; but if he does not reply, he will return with his sin and the one who gives the salutation will come out from the sin of keeping away."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم يفتخر كل مسلم في كل جمعة ومائة يوم
الأربعين ويوم الجمعة فيمن كان عليه من الأهل والعائلة شيء من هذه الثلاثة لم يزل في النار
(مسلم)

3. Hadrat Zubair ؓ reported that the Messenger of Allah ﷺ has said, "The disease of the previous nations, namely envy and hatred, has crept in to you, and it is shaving off. I do not say that it shaves off the hair, but it shaves off the religion."

عن أبي هريرة عن النبي صلى الله عليه وسلم قال يفتخر كل مسلم في كل جمعة ومائة يوم
الأربعين ويوم الجمعة فيمن كان عليه من الأهل والعائلة شيء من هذه الثلاثة لم يزل في النار
(مسلم)

4. Hadrat Abu Huraira ؓ reported that the Holy Prophet ﷺ said, "Avoid jealousy (covetousness) as it eats away good deeds just ■ fire eats away wood."

Notes

- a) A person who possesses a praiseworthy quality, then to desire that this good quality be eliminated from him/her and comes to himself (person desiring this) is called *Hasad*. *Hasad* is Haram. [Bahar-e-Shari'at]
- b) If one desires that this good quality be in himself as well (without having any desire for that good quality or characteristic being eliminated from the person), then this is called *ribsik* - a feeling which is permissible to have.

Love and Hatred for the Sake of Allah

[illegible]

1. Hadrat Abu Dhar ؓ reported that the Messenger of Allah ﷺ came to us and said, "Do you know which action is the dearest to Allah The Most High?" One man said, "Prayer and alms-giving" and another said, "Jihad." The Holy Prophet ﷺ said, "The action dearest to Allah the Most High is love only for the Sake of Allah and hatred only for the Sake of Allah."

Commentary

Hadrat Shaykh 'Abd al-Haq "Mubaddith-e-Delhi" states under the commentary of this Hadith that:

A question arises here that: How can love for the sake of Allah and hatred for the sake of Allah be more dearer to Allah than praying five times a day, giving Zakah, or performing Hajj, despite the fact that these actions are more virtuous than any other?

The answer to this is that a person who loves only for the sake of Allah shall love the Prophets, the Awliya (Friends of Allah) and the pious slaves of Allah Subhannahu wa Ta'ala. Therefore, he/she shall also, undoubtedly, follow and abide by their teachings (as obedience is necessary for loving another). Furthermore, such a person who has hatred only for the sake of Allah shall certainly hate the enemies of religion. So, it is not through the Messenger of Allah ﷺ has stated that the foundation of all actions and obligations is love for the sake of Allah and hatred for the sake of Allah. (Ash'ari al-Ism'at - Vol. 4 - Pg. 138)

كَرِهَ الْبَنِي عَصِيَّةَ قَالُوا قُلْ اللَّهُ عَزَّ وَجَلَّ لَا يَزِي بِمَا جَاءُوا مِنَ الْغَيْبِ شَيْئًا وَهُوَ عَزِيزٌ عَلِيمٌ
 وَكَرِهَ أَنْ يَكُونَ قَالُوا لَقَدْ أَتَى اللَّهُ الْكَافِرِينَ وَالْمُؤْمِنِينَ فِي الْآلَةِ (الْبَقَرَةِ)

- 2 Hadrat Ibn 'Abbas ؓ reported that the Messenger of Allah ﷺ said to Hadrat Abu Dhar ؓ, "Which of the aspects of faith is the most strong, O Abu Dhar?" He said: "Allah and His Messenger ؐ know best." He said, "Having friendship for the Sake of Allah and love for the Sake of Allah and hatred for the Sake of Allah."

[illegible]

3. Hadrat Abu Razin ؑ reported that the Messenger of Allah ؐ has said, "Should I not guide you to the root of the affair by which you will achieve the best of this world and the Hereafter? Frequently attend the gatherings of those who remember Allah; and when you are alone, make your tongue remember Allah as much as you can; and love for the Sake of Allah and hate for the Sake of Allah."

Anger and Pride

عن أبي هريرة عن حكيم بن عمار عن أبيه عن عبد الله بن عمرو بن العاص عن رسول الله صلى الله عليه وسلم قال: «الخصم يوفى الدين»
 كما يوفى الدين المورث - (الخصم)

1. Hadrat Balz ibn Hakim & reported from his father who told him that his grandfather informed that the Messenger of Allah & has said, "Anger spoils faith ■ aloe spoil honey."

عَنْ أَبِي حُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ الْإِسْلَامُ بِمَا تَصِفُونَهُ الْإِسْلَامُ بِمَنْزِلَةِ الْإِسْلَامِ الَّذِي فِيهِ الْإِسْلَامُ أَتَمُّهُ
عَلَى الْقَوْمِ (الْبُخَارِيُّ وَمُسْلِمٌ)

2. Hadrat Abu Huraira ؓ reported that the Messenger of Allah ﷺ has said, "A strong man is not the one who is strong in wrestling; but ■ strong man is the one who controls himself at the (time of) anger."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم من قوي نفسه على نفسه ولم يملك نفسه لم يقو على نفسه
أبو هريرة قال قال رسول الله صلى الله عليه وسلم من قوي نفسه على نفسه ولم يملك نفسه لم يقو على نفسه (المعنى، منكره)

3. Hadrat Abu Huraira ؓ reported that the Messenger of Allah ﷺ informed that Hadrat Musa ؑ son of 'Imran said, "My Lord! Who ■ the greatest of Your servants?" The Almighty replied, "The one who forgives when he is in power."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم لا يدخل الجنة من كان في قلبه مثقال ذرة من الكبر
قال رسول الله صلى الله عليه وسلم لا يدخل الجنة من كان في قلبه مثقال ذرة من الكبر (المعنى، منكره)

4. Hadrat Ibn-e-Mas'ud ؓ reported that when the Messenger of Allah ﷺ said, "The one in whose heart there is pride (even) to the extent of a mustard seed, will not enter Paradise." A man said, "A man likes his garment to be good and his sandals to be good." He said, "Allah the Most High ■ Beautiful" and likes beauty?; pride is to disdain what is true and to despise people."

عن عبد الله بن مسعود قال قال رسول الله صلى الله عليه وسلم لا يدخل الجنة من كان في قلبه مثقال ذرة من الكبر
عن عبد الله بن مسعود قال قال رسول الله صلى الله عليه وسلم لا يدخل الجنة من كان في قلبه مثقال ذرة من الكبر (المعنى، منكره)

¹ Imam 'Abd al-Hamawi states under the commentary of this Hadith that, "when referring to Allah, beauty means in its complete and absolute sense. Who is more worthy of all the beauty that is in the creation, besides Him - Exalted is He! To Him belongs His own beauty; the beauty of His attributes, and the beauty of all His actions (which is present in His creation). Were it not for the veil, the august splendour of His countenance, would burn everything that exists. (Faid al-Qadir - Vol. 2, Pg. 269)

² Beauty in one's appearance or in knowing less of one's reliance and dependence on others.

5. Hadrat 'Umar ؓ said on the pulpit, "O people! Be humble. I have heard the Messenger of Allah ﷺ say, 'The one who is humble for the Sake of Allah is exalted by Allah, because though he considers himself low, he is great in the eyes of men; but the one who is proud is abased by Allah because though he considers himself to be great, he is lowly in the eyes of men to the extent of being inferior to a dog or a pig.'"

Oppression and Injustice

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم من كان غلباً على خلقه لم يزل يذلهم (المعنى، منكره)

1. Hadrat Ibn-e-Umar ؓ reported that the Holy Prophet ﷺ said, "Oppression will be (the cause of) excessive darkness on the Day of Resurrection."

عن أنس بن مالك قال قال رسول الله صلى الله عليه وسلم من كان غلباً على خلقه لم يزل يذلهم (المعنى، منكره)

2. Hadrat A'ws Ibn Shurabul ؓ reported that he heard the Messenger of Allah ﷺ say, "Whoever walks with (or helps in anyway) an oppressor to support him, knowing that he is ■ oppressor, he comes out of the folds of Islam."

عن أنس بن مالك قال قال رسول الله صلى الله عليه وسلم من كان غلباً على خلقه لم يزل يذلهم (المعنى، منكره)

3. Hadrat Abu Huraira ؓ reported that the Messenger of Allah ﷺ asked: "Do you know who ■ a destitute?" They said: "Among us the poor one is the one who has neither dirham nor goods." He said, "The poor one of my Ummah is the one who will bring on the Day of Resurrection prayer, fasting and alms-giving but will have abused someone, had hatred against someone, devoured

the property of someone, shed the blood of someone and beaten someone. Then they (the oppressed) will be given his good deeds; and when his good deeds finish before he repays what he owes, some of sins of the oppressed will be taken and will be thrown on him and he will then be thrown in Hell-fire."

Notes

A person has two rights on them: (1) the rights of Allah (*Huququ'llah*), and (2) the rights of His slaves (*Huququ'l 'Ibadah*).

It is necessary to accomplish both these rights. However, *Huququ'l 'Ibad* is more important, because if Allah desires He may forgive (a person who has not accomplished all of His rights) through His Generosity and Mercy; but, Allah shall never forgive the rights unaccomplished with regards to His slaves until the person (who is the owner of the right) does not forgive the other person (upon whom accomplishing the right was due). Thus, one should be haste in accomplishing the rights of the slaves as well as the rights of the Almighty, otherwise one shall have to face severe punishment on the Day of Reckoning – Allah forbid!

Grade of Wealth and Self-Esteem

عن ابن عباس عن النبي صلى الله تعالى عليه وسلم قال لو كانت لابس لاهل مكة لابس ولا
 يهتد لأجوف ابن لاهل إلا الكرام اليه (البحار ١٠٠٠٠٠)

1. Hadrat Jone-'Abbas as reported that the Holy Prophet ﷺ has said, "I had there been two valleys of wealth for the son of Adam, he would be in search of the third one; and nothing but dust fills the belly of the son of Adam. Allah turns (in Mercy) to the one who turns (to Him) in repentance."

[illegible]

2. Hadrat Karb ibn Malik ~~is~~ reported from his father who informed that the Messenger of Allah ﷺ has said, "(Even) two hungry wolves let loose among a flock (of goats) are not more destructive for them than the greed of man for property and self-esteem are for his religion."

عن أبي هريرة عن النبي صلى الله عليه وآله وسلم قال: أوفوا عهدي الذميمة ولا تأثموا بعدي. (الترمذي)

3. Hadrat Abu Huraira ؓ reported that the Messenger of Allah ﷺ has said, "Cursed is the slave of dinar and cursed is the slave of dirham."

عن ابن عباس قال: قال النبي صلى الله عليه وسلم: «مروا برؤسكم وأرجلكم، فإن منكم من يطأ الراس والرجل ولا يعلو».

4. Hadral Arras ⁴ reported that the Messenger of Allah ⁵ has said, "The son of Adam becomes old, but two things remain young in him: greed for wealth and greed for (longer) life."

The World and its Reality

عن محمد بن عبد الله بن فضال عن علي بن الحسين عن أبيه عن جده عن النبي صلى الله عليه وآله وسلم قال سمعته يقول يا أيها الناس علمي كل واحد منكم ما ينفعه ولا يضره

1. Hadhat Hudaibia & reported: I heard the Messenger of Allah ﷺ say, "Love of the world is the root of every sin."

عن أبي هريرة عن علي قال رسول الله صلى الله عليه وسلم من أحب الدنيا أحب أهلها ومن أحب أهلها أحب أئمة آلهم
بالحق والعدل وأما بقوله علي بن علقمة (أحمد، مشكوكاً)

2. Hadrat Abu Musa ؓ reported that the Messenger of Allah ﷺ has said, "Whoever loves his world (such a love which is predominant to the love of Allah and His Messenger ﷺ) injures his Hereafter; and whoever loves his

Hereafter incurs a loss in his world. So, prefer what shall remain (the Hereafter) over what shall perish (the world)."

عن علي بن سنان قال قال رسول الله صلى الله عليه وسلم في حكمة الدنيا قليل، والحكمة الآخرة كثيرة
من كذا وكذا وكذا (الترمذي)

3. Hadrat Saḥl ibn Sa'īd ؓ reported that the Messenger of Allāh ﷺ has said, "Had the value of ■ world been equivalent to the wing of a mosquito in the court of Allāh, He would not have given the infidel even a drop to drink from it."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم قال الأبرار فليست لهم الدنيا ولا الآخرة
وإنما الدنيا والآخرة (الترمذي)

4. Hadrat Abu Huraira ؓ reported that the Messenger of Allāh ﷺ has said, "Listen (attentively)! The world is cursed and cursed is what lies in it, except for the remembrance of Allāh and those things which are beloved to Allāh, or a teacher (of the sacred knowledge); or the student (learning the sacred knowledge)."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم الدنيا والآخرة ملعونة ملعونة ما بينهما
(مسلم)

5. Hadrat Abu Huraira ؓ reported that the Messenger of Allāh ﷺ has said, "The world is a prison of the believer and a paradise of the infidel (non-believer)."

When is a Long Life and an Increase in Wealth a Mercy?

عن ابن عباس قال قال رسول الله صلى الله عليه وسلم ليس أحد أفضل عند الله من مؤمن يعيش في الدنيا
ثم يموت (مسلم)

1. Hadrat Ibn Shaddad ؓ reported that the Messenger of Allāh ﷺ has said, "...no one is more excellent to Allāh than a believer whose life is prolonged (has a long life) in Islam with glorifying and magnifying Allāh, declaring His Praise and worshipping Him."

عن ابن شاذان قال قال رسول الله صلى الله عليه وسلم من عظم الله له الدنيا وعظم الله له الآخرة
قال من عظم الله له الدنيا والآخرة (الترمذي)

2. Hadrat Abu Bakrah ؓ reported that a man asked: "O Messenger of Allāh ﷺ! Who is the best among people?" He said, "The one who has a long life and whose deeds are good." He asked: who is the worst among people?" He said, "The one who has a long life and whose deeds are evil."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم قال الأبرار فليست لهم الدنيا ولا الآخرة
وإنما الدنيا والآخرة (الترمذي)

3. Hadrat Abu Sa'īd al-Khudrī ؓ reported that the Messenger of Allāh ﷺ has said, "The wealth of this world is fresh green and looks very appetising. So, whosoever gains it by lawful means and spends it in lawful places of expenditure, then that wealth is (one of) the best assistance."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم قال الأبرار فليست لهم الدنيا ولا الآخرة
وإنما الدنيا والآخرة (الترمذي)

4. Narrated from a Companion of the Holy Prophet ﷺ who reported that the Messenger of Allāh ﷺ has said, "A person who fears Allāh, then him being rich is not a problem, and for a God-fearing person health is much better than wealth and being cheerful is also one of the (greatest) bounties of Allāh."

من ينفذت. المرفوعة فإن كانت الفاعل فاعداً على ما في قوله فترس المأمورين، وقيل لا فاعل لهم المأمورين
فإنه تعالى ينهاهم فلا يملكون ولا يملكون ولا يملكون، فاعلهم المأمورين، وقيل لا فاعل لهم المأمورين
فإنه تعالى ينهاهم فلا يملكون ولا يملكون، فاعلهم المأمورين، وقيل لا فاعل لهم المأمورين

5. **Hadrat Suyyan al-Thawri** rah said, "In previous times wealth was considered as Makruh (abominable) but nowadays it is a shield of the believer." He also said, "Had it not been for these dinars, these Kings would have belittled us." He (also) said, "The one who has any of these (dinars) — his hand should use it well (find ways to make profit from it, and to increase it), because this is a time, when in need, the first thing he will give is his religion." He (also) said, "What is lawful does not allow for wastefulness."

Hypocrisy and Ostentation

[illegible]

1. Hadrat Maanud ibn Labid ؓ reported that the Holy Prophet ﷺ said, "The thing I fear the most for you is lesser polytheism." They asked: "O Messenger of Allah ﷺ! What is the lesser polytheism?" He said: "Ostentation." (To perform any action in order to "show-off" to others).

عن عبد الله بن عمرو، أنه سمع رسول الله صلى الله عليه وآله يقول في صلاة الجمعة، ويصليها جماعة: «يا أيها الناس اتقوا الله، إنه تعالى تكلم بكلمة لم يكملها قبلى ولا بعده، يوشىء بها ما يشاء». (البيهقي)

2. Hadrat 'Abdullah ibn 'Amr & reported that he heard the Messenger of Allah ﷺ say, "Whoever lies about his deed, Allah causes the ears of His creatures to hear of him (his hypocrisy) and shall scorn and humiliate him."

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْبَيْتَ الَّذِي أُقِيمَتْ فِيهِ السَّلَاةُ يَجْعَلُ فِيهِ السَّلَامَةَ وَالْكَرَمَ وَوَعْدٌ فِيهِ الْجَنَّةِ
فَالْمَسْكُونَةُ قَوْلُ اللَّهِ تَعَالَى حَتَّى يُحْفَلَ - (ابن مسعود)

3. Hadrat Abu Huraira ؓ reported that the Messenger of Allah ﷺ has said, "When a man prays well publicly (in front of people) and prays well secretly (when he is alone), Allah the Most High says, "This is My true servant."

عن حماد بن أبي أسيد قال سمعت رسول الله صلى الله عليه وسلم يقول إن من أعظم الكبائر أن يشرك بالله شيئاً وإن كان المشرك بمؤمن أو مؤمنة فليس له نصيب مما رزقوا به حتى يتوبوا إلى ربهم ويؤمنوا ثم يصير وجهه يومئذ حنيئاً كمنقيط

4. Hadhrat Shaddad ibn Aws ؓ reported: I heard the Messenger of Allah ﷺ say, "Whoever has performed salaah hypocritically (in such a way to show off to others) has associated a partner (partners) with Allah; whoever has kept the others) has associated a partner (partners) with Allah; and fast hypocritically has associated a partners (partners) with Allah; and whoever has given sadaqah (charity) hypocritically has associated a partner (partners) with Allah."

Commentary

Hadiat Shaykh 'Abd al-Haq "Muhaddith-e-Dehli" states under the commentary of this Hadith that:

Any action undertaken to “show-off” to others is shirk (polytheism). Concretely, shirk is of 2 types: (1) *jali* (the greater), “Worshipping idols” is *Shirk-e-Jali* and a person who performs any action *not* for the sake of Allah, but to show others is also worshipping the idols concealingly (as *husha* is performing actions for someone other than Allah). Thus, it is *Shirk-e-Khuffi*. This reflects what has been stated that “Anything that prevents you from attaining closeness to Allah *by* performing all actions solely for the sake of Allah is your own idol.”

Taking Pictures/Photos

عن أبي هريرة عن النبي صلى الله عليه وسلم أنه قال: كل المؤمن يكسب ثواباً يومئذٍ ولا يضاعفها الله -
(البخاري، مسلم)

1. Hadrat Abu Talha ؓ reported that the Holy Prophet ﷺ has said, "The angels (of Mercy) do not enter a house in which there is a dog or pictures."

عن عبد الله بن عمر قال سمعت رسول الله صلى الله عليه وسلم يقول إنما اتى الناس خلقاً واحد

المعزى من الراس (البحار، ص ١٠٠)

2. Hadrat 'Abdullah ibn Mas'ud ؓ reported: I heard the Messenger of Allah ﷺ say, "Those who shall receive the severest punishment from Allah shall be those who used to make (or take) pictures of living things (animate objects)."

عن ابن عمر قال سمعت رسول الله صلى الله عليه وسلم يقول من صور خلقاً من الله تعالى على

يخلق فيه الروح وكفى به شقاء يومئذ (البحار، ص ١٠٠)

3. Hadrat Ibn-e-'Abbas ؓ said: I shall not tell you except what I have heard from the Messenger of Allah ﷺ. I heard him say, "Whoever makes a picture, Allah will certainly punish him till he blows a soul into it; and he will never be able to do that."

عن ابن عمر قال سمعت رسول الله صلى الله عليه وسلم يقول من صور خلقاً من الله تعالى على

يخلق فيه الروح وكفى به شقاء يومئذ (البحار، ص ١٠٠)

4. Hadrat 'Aisha ؓ reported that when the Holy Prophet ﷺ was ill, someone from his wives (Hadrat Mariyah Radiyallahu 'anha) mentioned about a church. Hadrat Umar-e-Salamah Radiyallahu 'anha and Hadrat Umar-e-Habibah Radiyallahu 'anha - who had emigrated to Abyssinia - described its beauty and the statues it contained. He raised his head and said, "What is it with the people of Abyssinia? Whenever a pious man among these people dies, they build a place of worship over his grave, then make pictures of those pious people. Those are the worst from the creation of Allah."

Notes

- a) Nowadays, many ignorant people who call themselves as "Sufis" and "peers" and who have claim to have some sort of "love" for the religion and its propagation, keep counterfeiting pictures of Hudur Chawth-e-A'zam Shaykh 'Abdul Qadir al-Jilani, Hadrat Khwaja Charib Nawaz, Hadrat

Mahbub-e-Ilahi, Hadrat Sabir Kalyani, Hadrat Kalimullah Shah Jaharabadi, Hadrat Tajud-Din Naeqpurī, Hadrat Warith 'Ali Shah ؓ and many other pious saints in their houses and shops... this is strictly Haram (unlawful) and an act of great sin.

- b) Some even stand or sit with respect in front of such photos. This totally resembles those who worship idols. In fact, by doing this, it is opening the doors of polytheism and idol-worshipping in Islam - which is Haram and a grave sin.

Caution and Forbearance

عن ابن عمر بن عبد الله بن مسعود قال سمعت رسول الله صلى الله عليه وسلم يقول من

الشيء من الراس (البحار، ص ١٠٠)

1. Hadrat Sahi Ibn Sa'd al-Sa'di ؓ reported that the Holy Prophet ﷺ has said, "Forbearance comes from Allah and haste from Satan."

عن ابن عمر بن عبد الله بن مسعود قال سمعت رسول الله صلى الله عليه وسلم يقول من

الشيء من الراس (البحار، ص ١٠٠)

2. Hadrat Anas ؓ reported that a man said to the Holy Prophet ﷺ: "Give me some advice." He said: "Take to any matter with due consideration. Then if you think that it will bring a good result carry on with it. But if you fear that the outcome of such an action will not be good then hold back."

عن أنس بن مالك قال سمعت رسول الله صلى الله عليه وسلم يقول من

الشيء من الراس (البحار، ص ١٠٠)

3. Hadrat Mus'ab ibn Sa'd ؓ reported from his father who said: Hadrat A'mash ؓ stated: I know not but from the Holy Prophet ﷺ that he said,

"Delaying is virtuous in everything, except in a deed relating to the Hereafter."

Enjoining the Good and Forbidding the Evil

عن أبي بن حنيفة عن أنس بن مالك عن رسول الله صلى الله عليه وسلم قال من رأى منكرا فليغيره بيده أو لسانه أو قلبه فليغيره بقلبه وذلك له أجران (مسلم)

1. Hadrat Abu Sa'id al-Khudri ؓ reported that the Messenger of Allah ﷺ has said, "Whoever among you sees anything objectionable (against Shar'ah), he should change it with his hand; and if he is unable (to do so), he should do it with his tongue; and if he is unable (to do so), then (he should do it) in his heart (feel 'bad' about it), and this is the weakest form of faith."

عن أبي بن حنيفة عن أنس بن مالك عن رسول الله صلى الله عليه وسلم قال من رأى منكرا فليغيره بيده أو لسانه أو قلبه فليغيره بقلبه وذلك له أجران (مسلم)

2. Hadrat Abu Bakr al-Siddiq ؓ said: I heard the Messenger of Allah ﷺ say, "If acts of disobedience are done in front of any people and they do not change or eradicate such acts then it is near that Allah will punish them all."

عن أنس بن مالك عن رسول الله صلى الله عليه وسلم قال من رأى منكرا فليغيره بيده أو لسانه أو قلبه فليغيره بقلبه وذلك له أجران (مسلم)

3. Hadrat Uts ibn 'Amirah ؓ reported that the Holy Prophet ﷺ has said, "When a sin is committed in any place on the face of this earth, then the one who is present at that place but disapproves of it is like the one who is not present; and the one who is not present when it is done but approves of it is like the one who is present there."

عن أبي بن حنيفة عن أنس بن مالك عن رسول الله صلى الله عليه وسلم قال من رأى منكرا فليغيره بيده أو لسانه أو قلبه فليغيره بقلبه وذلك له أجران (مسلم)

4. Hadrat Jabr ؓ reported that the Messenger of Allah ﷺ has said, "Allah the Great and Glorious revealed to Gabriel: 'Overthrow such and such ■ city with its inhabitants.' He said, 'My Lord, among them is Your servant such and such who has not disobeyed you even to the extent of the blink of an eye.' He said, 'Overturn it on him and on them, because his face never changed (to show anger and displeasure) for My pleasure.'"

عن أنس بن مالك عن رسول الله صلى الله عليه وسلم قال من رأى منكرا فليغيره بيده أو لسانه أو قلبه فليغيره بقلبه وذلك له أجران (مسلم)

5. Hadrat Anas ؓ reported that the Messenger of Allah ﷺ has said, "During the night when I was taken up to the heavens (and above) I saw some men whose lips were being cut with scissors of fire. I asked Hadrat Jibril: 'Who are these people?' He said: 'They are the preachers of your Ummah who used to enjoin good to men but forgot to do so themselves.'"

عن أنس بن مالك عن رسول الله صلى الله عليه وسلم قال من رأى منكرا فليغيره بيده أو لسانه أو قلبه فليغيره بقلبه وذلك له أجران (مسلم)

6. Hadrat Usamah ibn Zaid ؓ reported that the Messenger of Allah ﷺ has said, "A man will be brought on the Day of Resurrection and shall be cast into the Fire (of Hell). His intestines will pour forth in the Fire and he will go round (and round) in them as an ass goes round with its millstone. The inmates of

He'll will gather round him and say, "What has happened to you, O so and so! Did you not enjoin us the good and forbid the evil?" He will reply, "I used to enjoin you the good, but was not doing it myself, and I used to forbid you the evil, but was doing it myself."

Commentary

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Dahlvi" states under the commentary of this Hadith that:

From this Hadith we understand that to enjoin others of good while not performing it oneself, is a cause of the punishment. However, this punishment is for not acting or performing the due obligations, not because of enjoining what is good and forbidding what is evil. This is because if such a person did not even do this (enjoin what is good and forbid what is evil) then he/she shall be liable of neglecting two obligations, which is a cause of an even more severe punishment [Ash'ah al-Lam'at - Vol. 4 Pg. 177]. Again, in the beginning of the Chapter on Enjoining what is Good and Forbidding what is Evil, he (Shaykh 'Abd al-Haq) states:

In the obligation of enjoining what is good, it is not a condition that the one who enjoins others to do good, acts upon the obligations himself. In fact, it is permissible for a person who does not act himself to enjoin what is good. This is because to enjoin what is good to oneself is one Wajib, the other Wajib is enjoining this good to others. Thus, if one Wajib is neglected then it is never permissible to neglect the other.

What has been stated in the Holy Qur'an that:

"Why do you say what you do not do (yourselves)?" [Surah: 61 - al-Saff, Verse: 2]

"Even if we accept this ■ a statement to prove the obligation of enjoining what is good and forbidding what is evil, then this scolding and rebuke is because of not performing what is good and indulging in what is evil. This reprimand is not for saying it (telling others to enjoin good and forbidding them from evil). Yes, there is no doubt in the fact that if a person, as well as telling others, acts upon it himself, then this is more virtuous; as the enjoining of good of a person who does not act upon it has no effect (contrary to the person who does act upon what he/she tells others).

Notes

1. There are a few ways of enjoining what is good and forbidding what is evil:

- a) ■ there is a high certainty that the person shall accept his admonition and refrain from indulging in evil, then in this circumstance, to admonish others (give advice, enjoin what is good and forbid what is evil) is Wajib (compulsory); and thus, it is not permissible to remain silent.
- b) If there is a high certainty that upon enjoining others to good and forbidding them from evil, people shall start scolding and rebuking or even cause pain by striking him which shall cause animosity and enmity, then in these circumstances it is best to remain silent.
- c) If one remains patient on the pain that shall inevitably be inflicted upon him/her for enjoining what is good and forbidding what is evil, then he/she is a mujahid (a warrior of Islam). There is no harm for such a person to enjoin what is good and forbid what is evil.
- d) If one knows that others shall not accept his/her admonition, and there is no fear of being inflicted with pain, then one has the option of either admonishing the heedless or remaining silent. However, it is most favourable and virtuous that one does admonish others in this situation, ■ stated in Fatawa-e-'Alamgiri Vol. 5, Pg. 309.

2. It is incumbent upon a person who sees wrongdoing to stop it even if he himself is indulged in that wrongdoing, as Shar'iah (the Islamic Law) has made it incumbent upon each person ■ prevent oneself as well as others from evil.

Therefore, a person will not become free of this obligation if he/she forbids others from evil while indulging in it him/herself. [Fatawa-e-'Alamgiri (Hindiyah) Vol. 5 Pg. 309]

Reliance (trust) upon Allah

عن عبد الرحمن بن أبي رافع قال قال رسول الله صلى الله عليه وسلم من نحو كل على الله كماله - (الذين صلحوا)

1. Thadrat 'Amr bin al-'As reported that the Messenger of Allah ﷺ has said,
 "...whoever trusts in Allah, He suffices him..."

[illegible]

2. Hadrat Umar Ibn al-Khattab ؓ reported: I heard the Messenger of Allah ﷺ say, "If you all rely upon Allah with due reliance, He would give you provision as He does for the birds, which go out hungry in the morning and come back with full stomachs in the evening."

عن أبي ذر عن النبي صلى الله عليه وسلم قال: المؤمن بالله واليوم الآخر، ينجو من النار ولو لم يزل يذنب ذنوبه. (الترمذي)

3. Hadrat Abu Dhar ؓ reported that the Holy Prophet ﷺ has said, "Asceticism is not that one makes unlawful upon him what is lawful. ■ wastes money; ■ abstains from this world is, not to rely on whatever you have in your hands, but to rely on what is in the power of Allah the Most Exalted..."

[illegible]

4. **Hadrat Subhan** ؑ reported that the Messenger of Allah ؐ has said, "It is remarkable for a believer that in every affair there is good for him; and this applies only to a believer. If happiness reaches him, he gives thanks to Allah, and it turns out to be good for him; and if misfortune befalls him, he shows endurance and it turns out to be good for him."

حسن بعبود قاضي زبدتي الله على الله تعالى وعلمه ومن يستحقه ابن آخر يفسد بوما نفس الله الله ومن على الله
آخر تتركه ابنه بوما نفس الله الله ومن على الله بوما نفس الله الله (صاحب الزماني)

5. Hadrat Sa'd (Ibn Abi Waqqas) ؓ reported that the Messenger of Allah ﷺ has said, "From the good fortunes of the son of Adam is his pleasure with what Allah has decreed for him; and of the misfortunes of the son of Adam is his giving up of seeking good from Allah; and of the misfortunes of the son of Adam is his displeasure with what Allah has decreed for him."

Gentleness, Modesty and Good Character

عن عائشة أن رسول الله صلى الله عليه وسلم قال إن الله يفتي بحج الرجل (مسلم)

1. Hadrat 'Aisha Radiyallahu 'anha reported that the Messenger of Allah ﷺ has said, "Allah is the Most Affectionate and likes (His slaves to be) affectionate..."

عَنْ عَبْدِ اللَّهِ بْنِ مَرْثَدَةَ قَالَ سَمِعْتُ أَبَا بَكْرٍ الْوَدَعِيَّ يَقُولُ - (مسلم)

2. Hadat Jaur ♣ reported that the Holy Prophet ﷺ has said, "He who is deprived of gentleness is deprived of good."

عزائي، بعد قراءة مقالتي، ردت على البرهاني، ردت على الله تعالى بحجة وبطلان الجهاد من الأعداء، والجهاد في الجهاد، والجهاد في الجهاد (الجهاد في الجهاد)

3. Hadhrat Abu Furairan ؓ reported that the Messenger of Allah ﷺ has said, "Modesty is (a part) of Faith and the one who has true faith shall enter Paradise; and obscenity is an evil deed and those who commit evil shall enter the Fire [of Hell]."

عن عبد ربه بن عبد بن قيس قال قال رسول الله صلى الله عليه وسلم الجاهل خير كذا - (البيهقي، ١٠٠٠٠٠)

4. Hadrat 'Imran ibn Husain ❁ reported that the Messenger of Allah ❁ has said, "Every kind of modesty is virtuous."

عن ابن عمر أن رسول الله صلى الله عليه وسلم قال إن الجاه والإعتدال في الحديث والاعتدال في
الأخلاق (البيهقي)

5. Hadrat 'Abdullah ibn 'Umar ❁ reported that the Holy Prophet ❁ has said, "Modesty and faith are both Companions. When one is taken away, the other is (also) taken away."

عن عائشة بنت أبي بكر رضي الله عنهما قالت قال رسول الله صلى الله عليه وسلم إن الإيمان والعتدال في الحديث
والاعتدال في الأخلاق (البيهقي)

6. Hadrat Malik ❁ reported that he heard the Messenger of Allah ❁ say, "I have been sent to perfect good character."

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم إن خير ما بعث الله نبيه في الدنيا
مما بعث الله نبيه في الدنيا (البيهقي)

7. Hadrat Abu Hurairah ❁ reported that the Messenger of Allah ❁ has said, "Those among you who have the complete faith are those who have the best character."

Smiling and Laughing

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم إن خير ما بعث الله نبيه في الدنيا
مما بعث الله نبيه في الدنيا (البيهقي)

1. Hadrat Abu Hurairah ❁ reported that the Messenger of Allah ❁ has said, "Do not laugh much as laughing excessively ruins the heart (it becomes 'dead')."

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم إن خير ما بعث الله نبيه في الدنيا
مما بعث الله نبيه في الدنيا (البيهقي)

2. Hadrat Abu Hurairah ❁ reported that Abu al-Qasim (The Holy Prophet ❁) has said, "By Him in Whose Hand my soul is, if you know those realities which I know, you would weep much and laugh less."

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم إن خير ما بعث الله نبيه في الدنيا
مما بعث الله نبيه في الدنيا (البيهقي)

3. Hadrat 'Aisha Radiyallahu 'anha reported that I never saw the Holy Prophet ❁ laugh to such an extent that the pale of his (blessed) mouth could be seen. He only smiled."

Chapter Fourteen

كِتَابُ الْفَضَائِلِ وَالْمَنَاقِبِ

The Book of Virtues & Merits

THE BOOK OF VIRTUES & MERITS

The Excellence and Superiority of the Holy Prophet ﷺ

عن ثوبان قال قال رسول الله صلى الله عليه وسلم قال عمر بن الخطاب لا تفتخوا بعدي -
(الترمذي، الترمذي، مشكور)

1. Hadrat Thauban ﷺ reported that the Messenger of Allah ﷺ has said, "I am the Seal of all the Prophets; there is no prophet to come after me."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم قال عمر بن الخطاب لا تفتخوا بعدي -
(الترمذي، الترمذي، مشكور)

2. Hadrat Abu Hurairah ﷺ reported that the Holy Prophet ﷺ has said, "I have been given superiority over the Prophets in six respects: I have been given words which are concise but comprehensive meaning; I have been helped by awe [in the hearts of the enemies]; booties have been made lawful for me; the earth has been for me a place of worship and ceremonially pure; I have been sent to the whole of mankind; and the sequence of Prophets came to an end on me."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم قال عمر بن الخطاب لا تفتخوا بعدي -
(الترمذي، الترمذي، مشكور)

3. Hadrat 'Ibad ibn Sarrayh ﷺ reported that the Holy Prophet ﷺ has said, "I was inscribed in the Presence of Allah as the Seal of the Prophets when Adam was still being created (from earth)..."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم قال عمر بن الخطاب لا تفتخوا بعدي -
(الترمذي، الترمذي، مشكور)

4. Hadrat Abu Hurairah ﷺ reported that the Messenger of Allah ﷺ has said, "...and once while I was asleep (I saw that) the keys of the treasures of the earth were brought before me and placed in my hand."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم قال عمر بن الخطاب لا تفتخوا بعدي -
(الترمذي، الترمذي، مشكور)

5. Hadrat 'Ali ﷺ reported that the Messenger of Allah ﷺ has said, "I was given that which no other Prophet before me was given. I have been helped by awe and I have been given the keys of all the treasures of the earth."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم قال عمر بن الخطاب لا تفتخوا بعدي -
(الترمذي، الترمذي، مشكور)

6. Hadrat Abu Hurairah ﷺ reported that the Messenger of Allah ﷺ has said, "I shall be the leader of the descendants of Adam on the Day of Resurrection and the first for whom the grave will be cleft open (the first to resurrect from their grave), the first intercessor and the first whose intercession will be accepted."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم قال عمر بن الخطاب لا تفتخوا بعدي -
(الترمذي، الترمذي، مشكور)

7. Hadrat Jabir ﷺ reported that the Holy Prophet ﷺ has said, "...and I shall be the first to make intercession and the first whose intercession is accepted, but I am not boastful about it."

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم قال عمر بن الخطاب لا تفتخوا بعدي -
(الترمذي، الترمذي، مشكور)

8. Hadrat Ibn 'Abbas ﷺ reported that the Messenger of Allah ﷺ has said, "I am the Most Honourable in sight of Allah among those of the earliest and the latest times, and there is no pride."

عن جابر بن عبد الله قال قال النبي صلى الله تعالى عليه وسلم في ليلة الجمعة فوجدته أشبه بالزبد على
على الله تعالى عليه وسلم ولا ألتصق به ولا ألتصق به ولا ألتصق به ولا ألتصق به
(الترمذي، المحدث، مشكور)

9. Hadrat Jابر ibn Samurah ؓ reported: I saw the Holy Prophet ؓ on a cloudless night and began to look at the Messenger of Allah ؓ and at the moon. He was wearing a red gown, and he appeared more beautiful than the moon."

عن جابر بن عبد الله قال قال النبي صلى الله تعالى عليه وسلم في ليلة الجمعة فوجدته أشبه بالزبد على
على الله تعالى عليه وسلم ولا ألتصق به ولا ألتصق به ولا ألتصق به ولا ألتصق به
الذي صلى الله تعالى عليه وسلم (الترمذي، المحدث، مشكور)

10. Hadrat Anas ؓ reported that the Messenger of Allah ؓ had a white shining complexion, his sweat was like pearls, and when he walked he inclined forwards. He (Hadrat Anas) said: "I have not touched brocade or silk softer than the blessed palms of the Messenger of Allah ؓ, nor smell: musk or ambergris sweeter than the odour of the Messenger of Allah ؓ."

عن جابر بن عبد الله قال قال النبي صلى الله تعالى عليه وسلم في ليلة الجمعة فوجدته أشبه بالزبد على
على الله تعالى عليه وسلم ولا ألتصق به ولا ألتصق به ولا ألتصق به ولا ألتصق به
عزوة، وأقول من يلقى عزوة (المحدث، مشكور)

11. Hadrat Jابر ؓ reported that the Holy Prophet ؓ never walked along a road without one who came there afterwards knowing that he had walked along it because of his sweet odour. Or he said, "because of the fragrance of his blessed sweat"

Notes

The great Companion of the Messenger of Allah ؓ, Sayyiduna Haasan ibn Thabit ؓ has beautifully stated:

و لامن منك لم تر قط عين
كلت في حلقك كما تشاء

"No eye has beheld anyone pre-tinent than you
No mother has given birth to anyone more beautiful than you
You have been created without any blemish
As though the Creator has created you according to your wishes."

1 The blessed face of the Beloved Prophet ؓ was round, smooth and beautiful. It was immensely radiant and bright in complexion that through many Ahadith we learn that it was as if the sun and the moon were floating on his blessed face – not only that but as if the sun and the moon were actually a reflection of his blessed face. And why shouldn't it be when everything including the sun and moon were created from his noor!

2 So exalted was his face that anyone who saw it only once with Iman (true faith) in his/her lifetime were blessed with the divine status of becoming a Sahabi/Sahabiya.

3 The Beloved Prophet's ؓ blessed head was very exalted, upon which the pillar of excellence would be seen shimmering. His blessed head would always be lowered out of the fear of Allah the Most High.

4 The Beloved Prophet's ؓ divine forehead was wide and large which was always shining like the early morning sun- what the people called 'a piece of a moon'. Blessed forehead was always engaged in prostration during the night in the remembrance of Allah and in making dua for his Ummah!

5 The Beloved Prophet's ؓ blessed lips were beautifully fine and thin. They were red-rose in colour and much smoother than the petals of the rose. The lips were so blessed that when they were fashioned into a smile it melted the hearts, which were solid as rocks and transformed them into a candle, burned with his love and admiration.

6 The Beloved Prophet's blessed teeth would shine more brilliantly than pearls and diamonds - which at the time of his smile would project a ray of light, which would illuminate the whole surrounding.

7 The Beloved Prophet's blessed eyes were large which naturally had an appearance of having been beautified with Surma. The irises were dark and the white sections of the eyes were extremely white with a slight red thread like marks; these marks were a well-known sign of Prophecy amongst the Arabs. His blessed eyelids were beautified with large straight eyelashes. His eyebrows were fine and neatly separated- if seen from a far distance, then they would seem to be joined in the middle.

8 His blessed eyes had the capability to view near, far, back, front, right, left and all directions clearly, easily and similarly without any problem.

The Messenger of Allah states himself: "O people! Perfect your Ruku and Sujud (Bows and prostrations) as I swear by Allah that I see you clearly from behind as I do from in front."

9 He could witness the present and the unseen similarly without any problem. It was also these exalted divine pair of eyes from the entire creation, that had the ability and capability (in his physical lifetime) to see Allah the Most Exalted without any barrier.

10 His blessed ears were fine and suited his face. They had the capability of hearing both near and far, present and absent in the same way - clearly and easily. They had the ability to pick up and understand the language of all creation without any problem.

The Messenger of Allah states: "I see those things which you cannot see and I hear those things that you cannot hear." [al-Khasa is al-Kubrah - Imam Jalaluddin al-Suyuti VI. P57]

11 His blessed nose was beautifully fine and long. It was very radiant. If it was seen suddenly then it would look like a ray of light glittering on his blessed face.

12 His blessed beard was thick with black hair, which nicely framed his jaw and chin. It seemed as though the Holy Qur'an was placed on a velvet (Qur'an stand).

13 His blessed hair was somewhat curly and straight. They were smooth and shiny. When his blessed hair scattered on his divine face, they would become the commentary of:

وَالسَّيِّئَاتُ وَأَنْبَلُ إِذَا سَجَى

"By the growing brightness of the rising morning,
And by the night when it covers everything in calm."

[Surah ad-Duha 93:1-2]

14 His blessed hair usually reached his divine shoulders. However, at "Hajjatal Wada" (the Farewell Hajj) he had his hair cut short.

15 He would apply oil and comb his blessed hair. During the latter years of his physical life in this world he made a parting in his hair through the middle. So blessed was his hair and beard that even at the age of 63 years, all of his hair were jet black - except for just about 20 white hairs in his blessed beard.

16 He was neither extremely tall nor short. However, when he was stood in the presence of other people he would appear to be the tallest.

17 His sacred body was of white divine complexion (moor), for this reason his shadow was never made under any light, not even under the sunshine or the moonlight!

18 His skin was much softer and smoother than natural silk.

19 His body always emanated a sweet fragrance, which would be more pleasant than any musk and perfume. Everything he touched or walked past was left with his unique sweet scent for days on end. The Companions could locate his whereabouts by the trail of his beautiful scent, which perfumed the path of his journey and its surroundings.

20 His blessed shoulders and chest were strong and wide. He had a smooth line of hair which ran from his chest, till his blessed navel. His blessed stomach was flat, in level with his chest.

21 His blessed chest was penetrated four times in his lifetime by Angels who filled it with the light of wisdom and knowledge. It was upon these blessed occurrences that the verses of Surah al-Nashr were revealed:

الذ نَفَخَ الْوَسْوَءُ الْوَسْوَءُ الْوَسْوَءُ الْوَسْوَءُ

"Have We not expanded your breast for you?
And We have taken off from you your burden."
[94:1-2]

22 The four times his divine chest was penetrated and filled with wisdom were:

- At the age of about 3 – when he lived with Hazrat Halima. This was to prepare him to stay away from normal children's fun and plays.
- At the age of about 10 – This was to protect him from the natural desires of adolescence.
- Just before the first revelation – This was to prepare and strengthen his heart so that he could withstand, handle and comprehend the divine communication and revelations of Allah Most Exalted.

"Had We sent down this Qur'an on a mountain, you would certainly had seen it bow down in humility and split into pieces for awe of Allah." [59:21]

23 On the night of Mi'raj (Night of Ascension) – this was to give him the divine proficiency, ability, capability and wisdom to communicate, perceive and comprehend Allah Almighty, The Most Gracious and Most Merciful.

24 His blessed neck was fine and illuminated. It was narrated by Hazrat Abu Hurairah * that the Beloved Prophet's blessed neck was so radiant, that it seemed as though it was covered and moulded in silver.

25 His blessed back was straight, smooth, clear and – like the rest of his blessed body – was of white radiant complexion which glimmered like silver.

26 On the upper part of his blessed back (between his two shoulders) there was the "Seal/Stamp" of Prophethood (Muhreh Nabuwah). ■ was a raised part of skin in size of a pigeon's egg.

27 His blessed hands were wide and muscular. When anyone shook his blessed hands they were left with his beautiful scent. These were the very hands which Allah stated ■ His.

28 His blessed fingers were long and smooth, which were always spread out for generosity, giving clarity, and assisting those who were in need. These were the fingers from which water used to flow when there was a great need for it, but it was no where to be found. These were also the very finger(s) by whose indication the moon split into two and the sun rose back once it had already set.

29 The Beloved Prophet ■ had a very refined, clear, sweet and strong voice. It was so sweet that even an enemy would fall in love with it. If it was ever raised in a high tone when necessary then the voice would be echoed from the small alleyway of Madina to the rest of the world.

30 When the Messenger of Allah ■ spoke to express affection and mercy, his voice would be very sweet and winsome that it would become the coolness for the heart and the comfort for the soul. However, when the same voice was used at the time of harshness and severity it would be ■ powerful, enough to shudder the mountains into dust.

31 He would weep a lot by the fear of Allah Almighty and for the affection that he held and still holds for his Ummah. His weeping was out of sincerity. It would make a soft but touching sound, any person who heard it would know that it is from the deepest of his divine heart. His ability and regularity of weeping was a physical sign that his heart was affectionate and compassionate.

32 His weeping would beautify his blessed eyes with pearls of tears that would roll down his blessed moonlit face and soak his blessed beard.

33 He would usually spend all night resting just one verse of the Qur'an and crying over it, over and over again. He would also spend every moment of his day and night remembering his ummah and making rigorous consecrate du'as and supplications in the court of Allah Almighty the Most Compassionate and the Most Merciful.

34 The Beloved Prophet ﷺ never forgot his Ummah ever in any step of his blessed life. From the very moment of his birth and throughout his life (even on the Night of *Miraj* at the time of conversing with the Creator, at the time of being lowered in his blessed *mausoleum* (*Rawdah-Anwar*) after his physical departure from this world), he never forgot his Ummah; and even on the Day of judgement he will be prostrating in front of Allah, making dua for the very Ummah he shed tears for throughout his life and it is through the mediation of the Messenger of Allah ﷺ that the doors of intercession shall open for all.

35 His unique and divine perspiration would smell more beautiful than the any musk and perfume ever created. So unique was it that when it was given to a bride, seven generations of her family were blessed by this scent so much so that it was as if they had it in their blood from birth. Wherever he went or whatever he touched, everything would give an indication that he was in the near vicinity, through the sweet scent he left behind.

36 His 'L'ah-e-Daim' (blessed saliva) was very unique as it was a cure for all illnesses and was a miracle in itself.

- When it was rubbed into the blessed heel of Hazrat Abu Bakr Siddiq ؓ, which was bit by a venomous snake in the cave of Thaur, it gave him immediate relief;
- When placed into Hazrat Ali's ؓ sore eyes then they were healed forever,

- When it entered into Hadrat Rifa'ah bin Rafi's injured eye at the Battle of Badr it gave him great comfort and cured it – and it actually increased his sight more than before.

- When a droplet of it was given as a blessing to the suckling babies, it would be sufficient for them for the whole day (i.e. that baby didn't need feeding that whole day).
- When it was mixed into the well of Hadirat Awas, whose water used to taste bitter, it transformed that water to be the sweetest ever to be found in al-Madina al-Munawwarah.

- When it was consumed ■ the time of need for food and water, it would dramatically increase the quantity of the product – so that it would become sufficient for the whole gathering and many others, than it was initially capable of sustaining. Not only this, but it would appear that the original quantity/volume of the product had increased (even after 50 many people had consumed it).

[References: Madarij al-Nabuw wāh - Shaykh ‘Abd al-Haq Muhaddith-e-Dehliwī,
al-Shamā’i - Imām al-Tirmidhī, Nassim al-Riyādh - Imām Shihāb al-Dīn al-
Khaḍīrī, al-Khassās al-Kubrā - Imām Jalāl al-Dīn al-Suyūṭī, Jawāhir al-Bihar -
Imām Yūsuf ibn Ismā‘īl al-Nabhanī]

The Holy Prophet ﷺ is Unique and Matchless

[illegible]

1. **Hadrat Abu Hurairah** ؓ reported that the Holy Prophet ﷺ prohibited that one fasts perpetually the day and the night (without breaking it). So, a person said: O Messenger of Allah ﷺ! You perpetually fast during the day and the night. The Holy Prophet ﷺ said, "Who is there among you like me? Indeed, I spend the night in such a state that my Lord feeds me and gives me drink."

Compendary

Imam al-Nawawi states: The meaning of what the Messenger of Allah ﷺ stated that, "I spend the night in such a state that my Lord feeds me and gives me drink" is that, "I spend the night in such a state that my Lord grants me such power and strength, that the Almighty Allah grants which others gain through eating and drinking. [Shari al-Nawawi - Vol. 1 Pg. 351]

عن ابن عباس أن رجلاً سأل رسول الله صلى الله عليه وسلم وأهله في رجل أكل من ثمرات الجنة أو لم يأكل
فأجابوا أنه لا يأكلها أبداً، وإنما يأكل منها ما يشاء.

2. Hadrat Ibra'e-'Umar ❖ reported that the Messenger of Allah ❖ continuously fasted in the days and nights of Ramadan (without breaking the fast). (Following the Messenger of Allah ❖), the Companions also started to fast continually. So, the Prophet ❖ forbade them to do so. It was said to him that you continually fast. The Holy Prophet ❖ replied: "I am not like any of you, I am given food and drink"

عن أبي هريرة قال قال النبي صلى الله عليه وسلم لا تحذروا ما قالوا الزلزال فوالله ما قالوا ذلك ولا سئلوا
أبوه بل كانوا يهينونكم - (المطهر)

3. Hadrat Abu Hurairah ؓ reported that the Holy Prophet ﷺ has said, "Do not fast continually (without breaking it). They said: "(O Messenger of Allah ﷺ) You continually fast." The Holy Prophet ﷺ said: "I am not like any of you! I spend the night such that my Lord feels me and gives me drink."

Notes

No one should utter that the Messenger of Allah ﷺ is a human like themselves, as those who uttered such erroneous statements ■ regards the Prophets of Allah were the infidels. This has been stated in many places in the Holy Qur'an:

"Then the chiefs of those who disbelieved among his people said, 'O Noah! We see you only as a human being like us...' [Surah: 11 – Hud, Verse: 27]

and the Qur'an reports the words of the infidels: "...you are nothing but human beings like us!" [Surah: 14 - Ibrahim, Verse: 10]

Furthermore, the Holy Qur'an states: "...you are not but a man like us..." [Surah: ■ - al-Shu'ara, Verse: 154]

And also the verse: "*and you are not but only a man like us...*" [Surah: 26 - al-Shu'ara, Verse: 186]

From these verses we understand that to call any Prophet "human" like oneself is the manner of the infidels (kuffar)

The Journey of Ascension (Mi'raj)

[illegible]

[illegible]

1. Hadrat Anas bin Malik ؓ reported that the Messenger of Allah ﷺ said: "It was brought al-Buraq, which is an animal white and long, larger than a donkey but smaller than a mule. It would place its hoof at a distance equal to

the range of vision. I mounted it and came to Bay'al Maqdis (Jerusalem). I then tethered it to the ring used by the Prophets. I entered the area of the Mosque and prayed two rak'as in it. I then came out and (Hadrat) Gabriel ~~was~~ brought me a vessel of wine and a vessel of milk. I chose the milk, and (Hadrat) Gabriel ~~was~~ said, 'You have chosen *al-fitra* - the natural way'.

Hadrat Gabriel [ؑ] then ascended with me to the first heaven and requested that its door be opened. It was said: 'Who are you?' He responded: 'Gabriel'. It was then said: 'Who is with you?' He responded: '(Hadrat) Muhammad [ؐ]'. It was then said: 'Has he been sent for?' He responded: 'Yes, he has been sent for'. The door was then opened for us and there I was with Hadrat Adam [ؑ]. He welcomed me and prayed for my well-being.

Then we ascended to the second heaven and Hadrat Gabriel ؑ requested that its door be opened. It was said: 'Who are you?' He responded: 'Gabriel.' It was then said: 'Who is with you?' He responded: '(Hadrat) Muhammad ؐ.' It was then said: 'Has he been sent for?' He responded: 'Yes, he has been sent for.' Its door was then opened for ■ and when I entered Hadrat Isa (Jesus) ؑ and Hadrat Yahya (John) ؑ welcomed me and prayed for my well-being.

Hadrat Gabriel عليه السلام then ascended with me to the third heaven and requested that its door be opened. It was said: 'Who are you?' He responded: 'Gabriel'. It was then said: 'Who is with you?' He responded: '(Hadrat) Muhammad عليه السلام'. It was then said: 'Has he been sent for?' He responded: 'Yes, he has been sent for'. Its door was then opened for us and there I was with Hadrat Yusuf (Joseph) عليه السلام, who was given a great portion of beauty. He welcomed me and prayed for my well-being.

Hadrat Gabriel عليه السلام then ascended with me to the fourth heaven and requested that its door be opened. It was said: "Who are you?" He responded: "Gabriel". It was then said: "Who من with you?" He responded: "(Hadrat) Muhammad عليه السلام". It was then said: "Has he been sent for?" He responded: "Yes, he has been sent for". Its door was then opened for us and there I was with Hadrat Idris (Enoch) عليه السلام. He welcomed me and prayed for my well-being.

Hadrat Gabriel ؑ then ascended with me to the fifth heaven and requested that its door be opened. It was said: 'Who are you?' He responded: 'Gabriel'; it was then said: 'Who is with you?' He responded: '(Hadrat) Muhammad.' It was then said: 'Has he been sent for?' He responded: 'Yes, he has been sent for.' The door was then opened for us and there I was with Hadrat Harun (Aaron) ؑ. He welcomed me and prayed for my well-being.

Hadrat Gabriel ³⁰² then ascended with me to the sixth heaven and requested that its door be opened. It was said: 'Who are you?' He responded: 'Gabriel; that is my name.' It was then said: 'Who is with you?' He responded: '(Hadrat) Muhammad.' It was then said: 'Has he been sent for?' He responded: 'Yes, he has been sent for.' It was then said: 'Has he been sent for?' He responded: 'Yes, he has been sent for.' It was then opened for us and there I was with Hadrat Musa (Moses) ³⁰³. He welcomed me and prayed for my well-being.

Hadrat Gabriel ~~was~~ then ascended with me to the seventh heaven and requested that its door be opened. It was said: 'Who are you?' He responded: 'Gabriel'. It was then said: 'Who is with you?' He responded: '(Hadrat) Muhammad'. It was then said: 'Has he been sent for?' He responded: 'Yes, he has been sent for'. The door was then opened for us and there I was with Hadrat Ibrahim (Abraham) ~~was~~ who was leaning against the Bayt al-Ma'mur - the Most-Frequented House - into which enter seventy thousand angels each day never to return.

Then, I was brought to the *Saijal al-Muntaha* – the Love Tree of the Furthest Limit – whose leaves were like the ears of an elephant and whose fruits appeared like large pots. However, when Allah commanded and thus ■■■ object covered it, the colour of this tree changed such that no one in ■■■ entire creation has the ability to describe its splendour and beauty. Then Allah revealed what He revealed to me. He then made obligatory for me fifty prayers every night and day.

I began my descent until I reached Hadrat Musa ~~asa~~ who asked me: 'What has your Lord made obligatory upon your Ummah?' I said to him, 'Fifty prayers.' He then said, 'Return to your Lord and ask Him to reduce them; your ummah will not be able to bear that. I know the people of Israel from long experience and I have tested them.' I then returned to my Lord and

said, 'O Lord! Lessen the burden upon my Ummah.' He then reduced it by five prayers for me.

I then returned to Hadrat Musa ra and he said to me, 'Your Ummah will not be able to stand that. So return and ask Him to make things lighter.' I kept going to my Lord and then coming to Hadrat Musa ra until Allah said, 'O Muhammad sa! There are five prayers every night and day. Each prayer is equal to ten prayers making them equal to fifty prayers. Whoever intends a good deed and does not do it, there will be written for him a single good deed. If he does it, then ten good deeds shall be written for him. Whoever intends an evil deed and does not do it then there is nothing written against him. If he does it, then one evil deed is written for him.'

I then descended until I reached Hadrat Musa as and informed him of what had occurred. He then said to me, 'Return to your Lord and ask Him to lessen the burden.' The Messenger of Allah ﷺ then said, 'I have returned to my Lord (so many times that) I (now) feel ashamed before Him.'

[illegible]

2. Hadhrat Jafir ra reported that he heard that the Messenger of Allah sa has said, "When the Quraish accused me of falsehood (in relation to the miracle of Mi'raj), I stood up in the Hijr (to answer their questions and queries). Then, Allah placed Jerusalem right in front of me; I was looking at it and at the same time I was informing them of its distinguishing signs and marks."

Nobel

- a) The Holy Prophet ﷺ ascended on the Night Journey in awakening; both with the body and the spirit. This is because, if the journey took place in sleep or it was undertaken by the soul and not the body (physical state), then the infidels of Quraish would never have refused to believe the Messenger of Allah ﷺ, nor would the few Muslims who held weak iman ■ their hearts become apostates. This has been stated in shah 'Aqa'id-e-Nasafi Pg. 105.

b) It is an undeniable fact that the Messenger of Allah ﷺ went on the Night Journey both with the body and the spirit. To deny the journey from Makkah at-Mukarramah till Bayt al-Maqdis (Jerusalem) is infidelity (one comes out of the folds of Islam – becomes a kafir). To deny the journey from there till the skies and above is misguidance and imprudence.

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Dahlwi" states: The journey from Masjid al-Haram (Makkah at-Mukarramah) till Masjid al-Aqsa (Jerusalem) is called "Mi'raj", and from Masjid al-Aqsa till the heavens and above is called "Mi'raj". The Isra' has been proven from the clear and explicit text of the Holy Qur'an. Therefore, its denial leads to infidelity. The 'Mi'raj' has been proven from the Mashhur (mass-transmitted reports) Ahadith. Hence, its denial is misguidance and imprudence. [Asht'ah al-Lam'at - Vol. 4 Pg. 527]

It has been stated in sharih 'Aq'id al-Nasafi Pg. 100: It is proven from the Mashhur (well-circulated) Ahadith that the Messenger of Allah was taken on a journey till heavens and above, in awakening with the body and soul. One who refuses this fact is misguided and has gone astray.

On Pg. 101 of the same book it states: It is an assertive belief that the Messenger of Allah ﷺ went from Masjid al-Haram till Masjid al-Aqsa, and this is proven from the Holy Qur'an (its denial is infidelity); and the journey from the earth till the heavens and above is proven from the Ahadith Mashhurah (its denial is misguidance).

Sayyidul Fugaha Imam Mulla Ahmad Jiwani states: It is certain that the Messenger of Allah ﷺ went from Masjid al-Haram till Masjid al-Aqsa, and it is proven from the Holy Qur'an. The ascension till the heavens has been proven from the Mashhur Ahadith. The ascension continuing till above the heavens has been proven from Abthir-e-Ahad (singular-narrated reports). The one who denies the first part of this Night Journey has become a kafir; one who denies the second part is misguided; and one who denies the third part is a fasiq (transgressor). [al-Talsirat al-Ahmadiyah - Pg. 328]

The Messenger of Allah ﷺ had undertaken the Mi'raj (Night Ascension Journey) with the body once, and many times in his dreams.

Hadrat Shaykh 'Abd al-Haq "Muhaddith-e-Dahlwi" states: There is much difference of opinion regarding the answer to the question: Did Mi'raj take place in a dream or in awakening? Was it once, or did it happen many times? The more sound opinion – which is of most of the scholars – is that Mi'raj happened many times; once in the state of awakening and many times in dreams. (After two times he further states...) It is proven that Mi'raj took place once in the state of awakening with the body (physical state); from Masjid al-Haram till Masjid al-Aqsa; and from there till the heavens; and from the heavens till wherever Allah the Most Exalted desired. If Mi'raj took place in his dream, then it would not have caused such a havoc, disbelief, refusal or denial amongst the infidels, nor would it be the cause of some Muslims becoming apostates (murteed) – by the refusal of this Night-Ascension Journey. [Asht'ah al-Lam'at - Vol. 4 Pg. 527].

It has been stated in al-Talsir al-Khazin: The most sound opinion – which is the belief of most of the Companions, the great Tabi'un, the fuqaha, Muhaddithin and Mujaalimūn – is that the Messenger of Allah undertook the Night-Ascension Journey (Mi'raj) in both a physical (with his blessed body) and a spiritual (with his blessed soul) state. [Volume 4 Pg. 134]

Hadrat Mulla Ahmed Jiwani states: The sound opinion is that the Mi'raj took place in awakening with both the body (physical state) and the spirit. This is the belief of the Abi al-Sunnah wa al-Jama'ah (the "Saved sect"). Thus, one who utters that Mi'raj took place by the spirit/soul or only in a dream (and not in awakening) then he is a deviant, transgressor, who has not only misguided himself, but is also misleading others. [al-Talsirat al-Ahmadiyah - Pg. 330]

Miracles

عن أنس بن مالك قال قال رسول الله صلى الله عليه وسلم إن لي ليلة القدر في كل سنة ليلة مباركة أتي بها ربِّي عز وجل أنزل الوحي ويخبرني ما يشاء

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِي لَلَّيْلَةَ الْقَدْرَ فِي كُلِّ سَنَةٍ لَيْلَةٌ مَبَارَكَةٌ أَتِي بِهَا رَبِّي عَزَّ وَجَلَّ أَنْزَلَ الْوَحْيَ وَيُخْبِرُنِي مَا يَشَاءُ

1. Hadrat Anas reported that the people of Makkah asked the Messenger of Allah ﷺ to show them a sign (miracle) for the proof of his prophethood. So, the Messenger of Allah ﷺ showed them (a sign) by splitting the moon in two until the people of Makkah saw (Mour) Hira' between the two halves of the moon.

[illegible]

2. Hadrai 'Abdullah ibn Mas'ud reported that the moon split into two parts during the time of the Messenger of Allah ﷺ: one part was above the mountain (Thaur), the other part was below it.

Commentary

Hadhrat Shaykh 'Abd al-Haq "Muhaddith-e-Dehli" states: It is an undeniable fact that the Messenger of Allah ﷺ split the moon in two. This has been reported by many Companions and by many of those who followed them righteously (Tabi'un). Subsequently, it was transmitted forth by the great Muhaddithun (Hadith scholars). It is also the unanimity of all the Mufasssirin (exegete of the Holy Qur'an) that in the

أَقْرَبُ السَّاعَةِ وَأَشَقُّ الْقَرَارِ ۝

*"The hour of resurrection has drawn near, and the moon is rent asunder" Surah-54
-al-Qamar, Verse:1)*

It means the splitting of the moon which occurred as a miracle for the Messenger of Allah ﷺ. The meaning of this verse is not the splitting of the moon that shall take place near the Day of Judgement. Furthermore, the verse which follows it:

وَلَا يَرْوِيهِ إِلَّا بَعْضُهُمْ أَوْ قَوْمُ الْيَهُودِ ۚ

“And if they see any Sign they turn away and say: ‘This is perpetual magic.’”
(*Surah: 54 – al-Qamar, Verse: 2*)

also explains and indicates that the Messenger of Allah split the moon in two
[Ash'ah al-Iam'at - Vol. 4 Pg. 518].

[illegible]

3. Hadrat Asma' bint 'Umais RadiyAllahu 'anha reported that the Holy Prophet ﷺ received a revelation while resting in Hadrat 'Ali's tent (The Prophet's blessed head was resting on the lap of Hadrat 'Ali ؓ). Hadrat 'Ali ؓ did not pray 'Asr and the sun had set. The Messenger of Allah ﷺ asked, "Did you pray, 'Ali?" He replied, "No." The Holy Prophet ﷺ said, "O Allah, 'Ali was in your obedience and the obedience of Your Messenger ﷺ (and that is why he had missed the 'Asr prayer). Return the sun to him!" Hadrat Asma' RadiyAllahu 'anha said, "I had seen it set and then I saw it rise after it had set and its rays shone between the mountains and the earth." That was at al-Sabha' in Khaybar.

عن جابر بن عبد الله عن النبي صلى الله عليه وسلم أنه قال: «مَنْ جَاءَ بِمَنْفَعَةٍ لِقَوْمٍ فَهُوَ شَرِيكٌ فِيهَا».

[أرواه الصبر إلى في الأوسط بعد حسن]

(شرح النظم الإسلام على القلبي عليه رحمة الباري مع تفسير الباري)

4. Hadrat Jabir ؓ reported that the Messenger of Allah ﷺ ordered the sun to come to a halt for ■ while, ■ it immediately halted.

[illegible]

5. **Hadrat Jabir** reported: When the Holy Prophet ﷺ preached, he leaned on the trunk of a palm-tree which was one of the pillars of the Mosque. Then,

when the pulpit was made for him and he went up on it the palm-tree, beside which he had preached, wept till it was about to split open. The Holy Prophet ~~so~~ therefore got down (from the pulpit), took hold of it and embraced it and it began to weep like small child who is being calmed down till it became quiet. He then said, "It wept for what it used to hear from the remembrance."

[illegible]

6. Hadirat Ibn-e-'Umar reported: When we were on a journey with the Holy Prophet ﷺ a desert Arab approached and when he came near, the Messenger of Allah ﷺ said to him, "Do you testify that there is no God but Allah Who has no partner and that Muhammad ﷺ is His Servant and Messenger?" He asked, "Who will testify to what you say?" The Holy Prophet ﷺ said, "This (mimosa) tree." The Messenger of Allah ﷺ called it. It was at the side of the valley, and it came forward burrowing the ground till it stood in front of him. He asked it to testify three times, and it testified three times that it was as he had said after which it returned to its roots.

عن ابن عباس رضي الله عنهما قال سئل النبي صلى الله عليه وسلم قال قال الله تعالى
عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ قال صلى الله عليه وسلم علم الله تعالى عباده ما لم يعلموا من
الكتابة حتى علموا بالهجاء صلى الله تعالى عليه وسلم قال الربيع فأنشأ الأعرابي - (الترمذي، مسند)

7. Hazrat ibn-e-Abbas ؓ reported that a desert Arab came to the Messenger of Allah ﷺ and asked, "How can I believe that you are a Prophet?" He replied, "If I call this bunch from this palm-tree and it will testify that I am the Messenger of Allah ﷺ (then you shall certainly believe)." He called it and it began to come down from the palm-tree and fell beside the Holy Prophet ﷺ. He told it to go back and when it returned, the desert Arab accepted Islam.

[illegible]

8. Hadat' Abdullah Ibn Mas'ud ؓ reported: We used to consider the miracles as a blessing, but you consider them as a warning. Once when we were on a journey with the Messenger of Allah ﷺ and there was little water, he said, "Search if there is some water left." They brought to him a vessel containing a very small amount of water. Then he placed his hand into it saying, "Come to the blessed cleansing water and the blessing from Allah." I clearly saw the water gushing out from in between the blessed fingers of the Messenger of Allah ﷺ..

[illegible]

9. Hadrat Jabir ؓ reported that: On the day of Hudabiyah the people were thirsty and the Messenger of Allah ﷺ had in front of him a vessel, which contained water from which he used to perform ablution. People came to the Messenger of Allah ﷺ and told him that they had no water for ablution or for drinking except for what was in his vessel. So, the Holy Prophet ﷺ placed his hand into the vessel and water began to pour forth between his (blessed) fingers like springs. Hadrat Jabir ؓ said: "They drank and performed ablution," and when he was asked how many they were, he replied that "If they had been a hundred thousand (100,000) it would have been sufficient for all of them," adding that they numbered fifteen hundred (1500).

من آية الله تعالى عليه وسلم يراه ويطعمه بالزكاة ويوسع بيده في الزكاة فستعمل هذه البيعة وما كان
أحدكم يفتت منه الخمر - قال كفاية ذلك كذا كذا قال الملك بوقو أن أرفع كل واحد وعقود

(البيخاري، مشكور)

10. Hadrat Anas ؓ reported that a vessel was brought to Messenger of Allah ؐ when he was in Zaura'. He placed his blessed hand in the vessel and water began to spout between his blessed fingers, by which all of the people performed ablution. Hadrat Qatadah ؓ said: I asked Hadrat Anas ؓ, "How many were you?" He replied, "There were more or less three hundred of us."

عن أبي هريرة رضي الله عنه قال سمعت رسول الله صلى الله عليه وآله يقول يا أيها الناس إن الله يحب المتكفلين
جاء في رواية أخرى قال سمعت رسول الله صلى الله عليه وآله يقول يا أيها الناس إن الله يحب المتكفلين
جاء في رواية أخرى قال سمعت رسول الله صلى الله عليه وآله يقول يا أيها الناس إن الله يحب المتكفلين

11. Hadrat Ali bin Abi Talib ؑ reported: "Once when I was with the Holy Prophet ؑ in Makkah, and we went out in one of its districts in the neighbourhood, there was no mountain or a tree which met him which failed to say, 'Peace be upon you, O Messenger of Allah ؑ.'"

[illegible]

12. Hadrat Jabir ؓ reported: We traveled with the Messenger of Allah ﷺ and when we got down in a broad valley the Messenger of Allah ﷺ went to relieve himself, but could not find anything with which to cover up himself. The Messenger of Allah ﷺ saw that there were two trees at the side of the valley, so he went to one of them and taking hold of one of its branches, he said, "With the command of Allah, follow me." The tree was led by the Messenger of Allah ﷺ like a camel with a reign in its nostril which is amenable to the one who guides it, until he came to the other tree. Then taking hold of one of its branches, he said, "With the command of Allah, follow me," and it was led similarly. When the Messenger of Allah ﷺ was in the middle between the two trees, he said, "Draw close together around me, with Allah's command," and they did so. I sat occupied with my thoughts after seeing what had happened and when I turned round I saw the Messenger of Allah ﷺ coming, and I noticed that the trees had separated, each standing on its one root in the place where they had come from."

Notes

- a) A *Mu'jiza* (an inevitable Prophetic miracle) is an event contravening natural laws that appears ■ the hands of someone who claims to be a prophet and is challenged by those who deny this, such that the deniers are unable to perform the like of it. [Hadirat Mir Sayyid Sharif al-Jurjani on pg. 95 of his "at-Ta'rifat"]
- b) One who denies the miracles of any Prophet is an infidel, treacherous, and a faithless 'person'.
- c) It is incumbent to believe in the miracles that have been proven by rigorous sources, such as the miracle of the journey in the Night of Ascension from Masjid al-Haram till Masjid al-Aqsa undertaken by the Messenger of Allah ﷺ, — mentioned in the Holy Qur'an. One who denies such miracles a disbeliever (*kafir*). [Ash'at al-Lam'at – Vol. 4 Pg. 527]
- d) Those miracles that have been proven by the al-Ahadith al-Mash-hurah (Hadith reported by more than two transmitters), such as the Messenger of Allah ﷺ went on the Night journey of Ascension towards the heavens and

above, then to believe in this is necessary. One who denies this is misguided and a transgressor.

- e) Those miracles proven by al-Akḥbar al-Aḥad (reports transmitted by single isnad – chain of transmission), whether these reports are 'weak' or 'strengthened' by other reports, then they can be used ■ the subject of 'good deeds' without bearing on legal rulings and doctrine².

- f) Those miracles, which occur before the announcement of prophethood or messengership, portending a prophetic mission are called *ʿIrāqā*. [Ashʿaṭ al-Lamʿat Vol. 4 Pg. 541]

Miracles of the Companions

عن ابن كثير في غير نسخي الله تعالى عنه كتب بيتا وأمر عقيل بن ربيعة بن عبد المطلب
ليعلم به: يا معاوية الجليل أقدمه ربي على من ألقى فقال: يا معاوية ألقوا ما في قلوبكم
فألقوا: يا معاوية الجليل ألقوا ما في قلوبكم وألقوا ما في قلوبكم. (المعنى، مستخرج)

1. Hadrat Ibn-e-ʿUmar ؓ reported that Hadrat ʿUmar ؓ sent an army (towards Nahawand which is a mountainous district in Azerbaijan. It ■ thousands of miles away from al-Madinah al-Munawwarah) over which he appointed a man called Hadrat Sāʿiyah ؓ as the commander. While Hadrat ʿUmar ؓ was addressing the people he began to shout, 'Stay near the mountain, O Sāʿiyah! A messenger later came from the army and said, "O Commander of the Faithful! We met our enemy and they routed us, then someone began to shout, "Stay near the mountain, O Sāʿiyah!" so we set our backs to the mountain (and fought the enemies) and Allah Most High defeated them.'

عن ابن كثير في غير نسخي الله تعالى عنه كتب بيتا وأمر عقيل بن عبد المطلب
ليعلم به: يا معاوية الجليل أقدمه ربي على من ألقى فقال: يا معاوية ألقوا ما في قلوبكم
فألقوا: يا معاوية الجليل ألقوا ما في قلوبكم وألقوا ما في قلوبكم. (المعنى، مستخرج)

² See: 'Mawāzī' by Sayyid al-Muḥsin al-Ḥamīdī, Ahmed Raza Khan al-Qadiri al-Hanafi, reprint, 1401, and also 'Sunna Hukm' by Sheikh Ghāṭi Fawāz al-Haddād - Vol. 1 Pgs. 100-104.

عن ابن كثير في غير نسخي الله تعالى عنه كتب بيتا وأمر عقيل بن عبد المطلب
ليعلم به: يا معاوية الجليل أقدمه ربي على من ألقى فقال: يا معاوية ألقوا ما في قلوبكم
فألقوا: يا معاوية الجليل ألقوا ما في قلوبكم وألقوا ما في قلوبكم. (المعنى، مستخرج)

2. Hadrat Ibn al-Munkadir ؓ reported that Hadrat Saʿīd al-Munkadir ؓ, the freed slave of the Messenger of Allah ﷺ, left behind the army in the land of the Byzantines, or was taken prisoner and started to walk in search of the army when he was confronted by a lion. He said to the lion, "O Abū Ḥarith (Kunyah for ■ lion) I am the freed slave of the Messenger of Allah ﷺ and such and such has happened to me." The lion came forward wagging its tail and walked with him by his side. Whenever the lion heard a sound it rushed towards it. The lion continued walking at his side till Hadrat Saʿīd al-Munkadir ؓ reached the army, after which it went back.

عن ابن كثير في غير نسخي الله تعالى عنه كتب بيتا وأمر عقيل بن عبد المطلب
ليعلم به: يا معاوية الجليل أقدمه ربي على من ألقى فقال: يا معاوية ألقوا ما في قلوبكم
فألقوا: يا معاوية الجليل ألقوا ما في قلوبكم وألقوا ما في قلوبكم. (المعنى، مستخرج)

3. Hadrat Anas ؓ reported that once in a very dark night Hadrat Usaid ibn Hudair ؓ and Hadrat ʿAbd al-Basit ؓ were talking with the Holy Prophet ﷺ as regards a matter which related to them, until a portion of the night had passed. They then left the Messenger of Allah ﷺ and went away, each of them carrying a small staff in his hand. The staff of one of them glowed in the dark night so that they walked by its light. When their paths separated the other's staff also gave him light, and each of them walked by the light of his staff till he reached his house.

Notes

- a) Those miracles that occur at the hands of ■ *Wali* (pious, God-Fearing righteous servants of Allah the Most Exalted), which go against the natural law are called *karamat* (miracles of divine favour).

- b) If these appear at the hands of ordinary Muslims to save them from hardships then this is called *ma'izat*.
- c) If supernatural events appear at the hands of an unrighteous person (as a manifestation of Allah's intention to deceive him and lead him further astray) then this is called *ishraf* (miracles of delusion).
- d) If supernatural events appear at the hands of someone to show the falsity of his claims, then this is called *ifrah* (miracles of humiliation). For example, when Musayyima the liar spat in the eye of a one-eyed man to restore his sight, the man's good eye went blind. [Bahar-e-Shari'at]
- e) *Karamat* is certainly true. One who denies it is misguided. It has been stated in Saah Figh al-Alban Pg. 95 that: "Miracles that appear at the hands of the *Awliya* (righteous servants of Allah, the Most Exalted) are all true (meaning that they are) proven from the Holy Qur'an and the Sunnah".

Hadiat Shaykh 'Abd al-Haq "Muhaddith-e-Delhi" states:

"The righteous are unanimous upon the fact that miracles can appear at the hands of the *Avot*, and this has been proven from the Holy Qur'an, the *Sunnah* (Prophetic Traditions) and the reports transmitted by the Companions and those who rigorously followed them (Tobi'un)." [Ash'ah al-Lam'at - Vol. 4 Pg. 595]

- g) A *Wali* (friend of Allah) is such a Muslim who possesses the knowledge regarding Allah, His Self and His Attributes, (as accords to the capability of humans) who is steadfast on the *Shari'ah* and abides by the laws of the Sacred Law every second of his life. Furthermore, a *Wali* does not engage in fulfilling his worldly desires and lusts. [Sarih al-'Aqa'id al-Nasafiyyah, Ash'ah al-Lam'at Vol. 4 Pg. 595]
- h) The blessings of the saints and the righteous servants continue to be dispersed even after their demise. [al-Tafsir al-'Azizi – *Madrat Shaykh 'Abd*

al-'Aziz "Muhaddith-e-Dahlwi" in the Final chapter of the Holy Qur'an on Pg.50]

Knowledge of the Unseen

[illegible]

1. Hadrat 'Umar bin al-Khattab ؓ reported that the Messenger of Allah ﷺ stood up (in our congregation), and gave us news of everything right from the beginning of creation till (when) the People of Paradise shall enter Paradise and when the People of Hell shall enter Hell. Whosoever (amongst) ■■■ Comparisons who listened to the Holy Prophet ﷺ remembered it remembered it and whosoever forgot it forgot it.

Note

From this Hadith we understand that the Messenger of Allah ﷺ possesses all the knowledge of everything: right from the beginning of the birth of creation till when the People of Paradise shall enter Paradise and until the People of Hell shall enter Hell.

[illegible]

2. Hadrat Abu Zaid - 'Amr ibn Alctab al-Ansari reported: One day the Messenger of Allah ﷺ led us in the Fajr Salaah, and then ascended the pulpit and addressed us till the time for the Zohar Salaah came. He then got down and led the prayer, after which he ascended the pulpit and addressed us till the time for the 'Asr Salaah came. He then got down and led the prayer, after which he ascended the pulpit till the sun set. He informed us of everything that has happened and everything that shall happen in the future. The one

among ■ who knows the most is the one who committed most (of what he heard from the Messenger of Allah ﷺ) to memory.

Note

We understand from this that the Messenger of Allah ﷺ possesses the knowledge of "ma kana wa ma yakun"; what happened in the past and what shall happen in the future.

عن ثوبان قال قال رسول الله صلى الله عليه وسلم يلقى الله عز وجل الأرض فيقول ما كنتم تفعلون
وما كنتم تعملون (مسند، مشكور)

3. Hadrat Thauban ؓ reported that the Messenger of Allah ﷺ has said, "Allah contracted the earth for me and I saw all that is between its eastern and western extremities..."

Note

From this Hadith we understand that every single thing from the east to the west is ■ front of the Messenger of Allah ﷺ.

عن علي بن أبي طالب قال قال رسول الله صلى الله عليه وسلم يلقى الله عز وجل الأرض فيقول ما كنتم تفعلون وما كنتم تعملون (مسند، مشكور)

4. Hadrat Hudhaifa ؓ said, "The Messenger of Allah ﷺ delivered a sermon in which he did not leave anything that would happen until the Last Hour came. Whoever remembered it remembered it and whoever forgot it forgot it. Many Companions of mine have known it. When any of it came to pass, I would recognise it and remember it as a man remembers the face of a man who has gone away and which he recognises when he sees him again." Then Hadhaifa stated that "By Allah! I do not know whether my Companions may have forgotten or pretended to forget, but the Messenger of Allah ﷺ did

not leave out the instigator of a single disaster that was going to happen (from today) till the end of the world. There were more than three hundred of them. He named them for us; each with his own name, the name of his father and his tribe."

Note

From this Hadith we learn that the knowledge of the Messenger of Allah ﷺ encompasses every major and minor thing. This is why the Messenger of Allah ﷺ informed the Companions of the names of the instigators of corruption, and also the names of their fathers and the name of the tribe they shall belong to.

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم يلقى الله عز وجل الأرض فيقول ما كنتم تفعلون وما كنتم تعملون (مسند، مشكور)

5. Hadrat Aas ؓ reported that the Holy Prophet ﷺ announced the death of Hadrat Zaid ؓ, Hadrat Ja'far ؓ and Hadrat Ibn Rawaha ؓ to the people before the news of their death had reached them, saying, "Zaid took the banner and was martyred, then Ja'far took and (he was also) martyred, then Ibn Rawaha took it and was (also) martyred. (The Holy Prophet ﷺ was giving this news and tears were falling on his blessed cheek). Then he said, finally the person who is one of the Swords of Allah (Hadrat Khalid Ibn Walid ؓ) took the banner (and fought bravely) till Allah granted them victory."

Note

The Messenger of Allah ﷺ knows what is happening and where it is happening. This is why the Messenger of Allah ﷺ was observing what was happening in the Battle of Mawrah (in Syria) whilst he was in al-Madineh al-Munawwarah.

[illegible]

6. Hadrat Ibn-e-'Abbas ؓ reported: the Holy Prophet ﷺ went into a garden from the gardens of al-Madinah al-Munawwarah or Makkah al-Mukarramah, and (all of a sudden) he heard the voice of two men who were being punished in their graves. The Holy Prophet ﷺ said, "Both of them are being punished but not because of any thing major." Then he said, "Yes" (in being punished by Allah it is a major thing); one of them did not abstain himself from urine and the other used to take-bear. Then, he asked that a fresh branch from a date-tree be brought to him. When it was brought, the Messenger of Allah ﷺ broke it into two; placed one on each grave. The Holy Prophet ﷺ was asked, "O Messenger of Allah ﷺ! What is the purpose of doing this?" He replied, "There is hope that until these branches do not become dry, there shall be a reduction in the torment that is occurring upon the two."

Notes

From this Hadith we can deduce several points:

- a) There is no obstacle to the vision of the Messenger of Allah ﷺ to the extent that he was observing the punishment that was taking place beneath the layers of this earth.
- b) The Messenger of Allah ﷺ observes all the actions of his Ummah, whether done in open or in secret; what one was doing before, and what he is doing now. This is why the Messenger of Allah ﷺ stated that one of the two was false-bearing and the other did not abstain from urine droplets falling on his clothes.

- c) The Messenger of Allah ﷺ also knows the cure for every sin. This is why he placed green branches on each of the graves, so as to reduce the punishment.
- d) Placing fresh green leaves, branches or flowers on the grave has been proven from the Hadith, as the deceased find peace and tranquility because of the *tasbeeh* (Glorying Allah the Most Glorified) done by flowers and plants.

- e) It is better to take a *hajra* to the grave for the recitation of verses from the Holy Qur'an. This is because if the deceased find peace through the *tasbeeh* of fresh plants and flowers, then they shall surely find peace with hearing the recitation and the remembrance of Allah done by a human being.
- f) Even though every fresh and dry plant does the *tasbeeh* (Glorifying) of Allah the Most High, but the deceased find peace only in the *tasbeeh* done by fresh plants and flowers. In the same way, there is no benefit in the recitation done by an infidel, transgressor ■ it consists of the 'dryness' of infidelity, but the recitation of a true believer shall benefit as there is the 'freshness' and also the 'sweetness' of faith in it.

- 8) Fresh green plants and flowers help reduce the intensity of the punishment, if these are placed on the grave of a sinful person. If placed on the graves of the saints and the righteous slaves of Allah, then these plants and flowers shall aid in exalting their ranks and status*.

عن أبي هريرة عن أنس بن مالك عن رسول الله صلى الله عليه وسلم قال: «من أدركت فتنة، طبع الله عليه وطبع الله على قلبه» (الترمذي)

7. Hadrat Abu Hurairah ؓ reported that the Messenger of Allah ؐ said, "Do you think that my Qiblah is this. By Allah! Neither your humility nor your pride (position in) Rukh' is concealed from me. I can also see you (as clearly) from behind my back (as I can see you from in front)."

Note

We understand from this that the blessed eyes of the Messenger of Allah ﷺ are nothing similar to the eyes of the ordinary people. In fact, the Messenger of Allah ﷺ sees equally from in front and from behind, from above and from below, in the darkness and in light, to the extent that the Messenger of Allah ﷺ even observes humility, which is a state of the heart (inner self).

[illegible]

8. Hadrat Abu Hura'irah ؓ reported: A wolf came to a shepherd and took a sheep, so the shepherd went after it and snatched it from its mouth. The wolf went up on a mountain and sitting on its haunches with its tail between its legs it said, "I went to take the provision Allah had provided for me and took it, then you (O Shepherd!) snatched it away from me." The man (Akbar bin Aws) declared, "I swear by Allah that I have never seen anything more astonishing than what I see today - a wolf talking!" The wolf said, "What is more surprising is that there is a man (referring to the Messenger of Allah ﷺ) who lives among the palm trees between the two mountains who is informing you of everything that has happened and what shall happen after you." The man who was a Jew came to the Holy Prophet ﷺ and told him (about the incident) and accepted Islam..

Note

We understand from this that even the animals believe that the Messenger of Allah ﷺ possesses the Knowledge of the Unseen, and more specifically knowledge of "*ma kana wa ma yakuun*" – what happened in the past and what shall happen in the future.

[illegible]

9. Hadrat Awas ؓ reported: Hadrat 'Umar ibn al-Khattab ؓ told us that the Messenger of Allah ؑ had shown us a day before (the battle of Badr) where the enemies would fall. He had said, "(Look!) This is where so and so will fall tomorrow, if Allah wills, and this is where so and so will fall tomorrow if Allah wills." Hadrat 'Umar ؓ swore by Him Who had sent the Holy Prophet ؑ with the Truth that they (the enemies who fought against the Muslims in the Battle of Badr) did not go beyond the limits specified by the Messenger of Allah ؑ. He then informed that these infidels were thrown one on top of another into a well.....

Notes

- a) We understand from this that the Messenger of Allah ﷺ also possesses the knowledge of where one shall die. This is why in the battlefield of Badr, the Messenger of Allah ﷺ had already stated that the following day, such and such a person will be killed here, and such and such a person will die there. Then the following day, just as the Messenger of Allah ﷺ had stated it, infidels died on the same spot, not moving even an inch from the places as indicated by the Messenger of Allah ﷺ that they were going to die.

- b) Some state that the Messenger of Allah ﷺ did not possess the knowledge about the *Ruh* – soul or the spirit. The great Hanafi Muftaddith, Faqih and a great teacher of the renowned al-Azhar, Imam Bad' al-Din Abu Muhammad Mahmud ibn Ahmed al-'Ayni (d. 855 A.H in Cairo) has very beautifully refuted such a fallacious statement:

"...the rank and the status of the Messenger of Allah ﷺ and he is the beloved of Allah and the Master of His creation – is more superior than stating that he did not possess the knowledge regarding the Rūh. How can this be true, when Allah has expressed His favour to His beloved Messenger ﷺ by stating: "And Allah has sent down to you the Book and Wisdom and taught you what you did not know. And rightly is the Grace of Allah upon you." [al-Mīdā': 113]. Indeed, many of the scholars have stated that there is no evidence from the verse [Surah:17 – al-Isrā', Verse:85] that the reality of the rūh cannot be comprehended, nor is there any such evidence to state that the Messenger of Allah ﷺ did not know about the Rūh – spirit."

[ʿUndah al-Qarī sharh Sahih al-Bukhari – Vol. 2, Pg. 304]

c) ʿUllā al-Chayḥ ■ knowledge of the unseen is the knowledge of such things which man cannot naturally perceive through the intellect or by using any of the five senses. [al-Tafair al-Kabir – Vol. 1, Pg. 174]

d) Allah the Most Exalted states, "Allah the Knower of the Unseen reveals not the secrets of His unseen to anyone – Except to His chosen Messengers whom He has selected (for the purpose of acquiring knowledge of the unseen)..." [Surah: 72 – al-Jinn, Verses: 26-27]

It is clearly understood from the verse that Allah revealed Knowledge of the Unseen to His chosen Messengers. The Messenger ﷺ, upon whom this knowledge is revealed, surely possesses Knowledge of the Unseen.

Therefore, it is proven that the Messengers do possess knowledge of the unseen. This is because the verse, conclusively, means "The chosen Messengers are those upon whom Allah reveals knowledge of the unseen." No one can deny the fact that, "Anyone upon whom knowledge of the unseen is revealed, knows it." Therefore, it is proven that the Messenger of Allah ﷺ possesses knowledge of the unseen.

Imām Abu Hanīd al-Chazzālī states, "A Prophet has such ■ characteristic, by which he perceives unseen knowledge of the future."

[Sharh al-Zunqarī 'Ala al-Mawarib al-Ladunniyyah, Vol. 1 pg.20]

We plead to Allah, Lord of all the worlds that He accepts this collection of Ahādīth and Islamic rulings, through the mediation of the Messenger of Allah ﷺ.

May He also give strength and the ability to all of our Ahl al-Sunnah brethren to follow and hold fast to the Sunnah.

May He also guide the deviant and the heretics towards repentance – through reading this collection of Ahādīth and Islamic rulings – so that they may also be blessed with the invaluable bounty of Imān.

"Indeed You have the power and control over everything."

Jalāl al-Dīn Ahmad al-Anjālī

Teacher at Darul ʿUlum Fāid al-Rasūl,
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21st Jumada al-Ukhra – 1391 A.H.
Monday 6th of August 1971

Glossary of Technical Terms

- ADA** - Current- to perform within it's time
AHAD NAMAH - A covenant between the servant and Allah the Most High, testifying to the oneness of Allah and the prophethood of Sayyiduna Muhammad ﷺ
ALIM - Islamic Scholar
ANSAR - 'Helpers', the blessed Companions in al-Madinah who extended their help to the Holy Prophet, especially after the Hijrah
AWLIYA - Plural for Wali
AWRAH - Those parts of the body which must be covered
AZAN - Call to prayer
BA'AT - To take oath on the hands of a Spiritual Guide
DUA - Supplication
EESAL-SAWAB - Good acts performed for the forgiveness of the deceased
EID - Special day of happiness for Muslims
EID-UL-ADHA - Special celebration on 10th of Zil Hajj
EID-UL-FITR - Special celebration on 1st of Shawwal
FATHA - The opening surah of the Holy Qur'an
FARD - Obligatory - Direct command by Allah
FARD-E-AIN - An act obligatory upon every individual to perform
FARD-E-KIFA'YA - An obligatory which can be carried out collectively
FIDYA - Money given in compensation for a missed Fard
GHUSL - Bathing
HADITH - The sayings, actions and silent approval of the Messenger of Allah
HAFIZ - Person who knows the Quran off by heart
HAIZ - Menstruation
HALAL - Allowed
HARAM - Strictly forbidden
HARAMAYN - Two Holy Mosques (Makkah Sharif and Madinah Sharif)
HAQEEQI - Actual
HIJRAH - The migration from Makkah al-Mukarramah to al-Madinah al-Munawwarah
IDDAT - Probationary period for a woman of 4 months 10 days after divorce or death of Husband
IHRAM - Special clothing worn when performing Hajj or Umra
ILM-E-GHAIB - Knowledge of the unseen

- IMAAN** - Faith
IMAM - Leader
IQAMAT - Call of assembly of rows for Salaah
ISTHAZA - Bleeding from the vagina due to illness
ISTINJA - Cleaning of the private parts
ISTISQA - Supplication for rain
JAMAAT - Congregation
JANAZAH - A funeral/corpe
JUM'AH - Friday
JUNUB - A person for whom bathing is obligatory
KAFAN - Shroud for burial
KAFFARA - Compensation
KAFIR - Infidel
KARAAMAT - A miracle performed by a Wali
KUFIR - An act of infidelity
KUSUF - Solar eclipse
MADH-HAB - School of fiqh
MA'SOOM - Immune from sins
MAHRAM - A person who you are forbidden to marry forever.
MAKROOH - Disliked
MAKROOH-E-TAHRIIMI - Disliked and close to Haram and by performing this the action i.e. Salaah or Saum would have to be performed again.
MAKROOH-E-TANZIMI - Disliked and would lose sawab by doing this
MASAH - To wipe over
MASBOOQ - A person joining the Salaah congregation late
MIRKAJ - Visit to the heavens by our beloved Prophet
MISWAAK - A twig of wood used as a toothbrush and is a Sunnah of the Messenger of Allah ﷺ
MU'AZZIN - The person calling the Azan
MUJIZAA - Miracle performed by a Prophet
MUKABBIR - The person calling the Iqamat
MUNFARID - A person praying Salaah alone
MUQTADI - A person praying behind an Imam
MUSTAHAB - Preferable
NABI - Prophet
NAFL - A supererogatory act of worship
NAJASAH - Impurity
NIFAS - Bleeding after giving birth

NITYAH - Intention
QADA - To perform Salaah after its allocated time has expired
QAYDAH - Sitting position in Salaah
QAWMAH - Standing position between rukū' and sajdah
QIRA'AH - Recitation of the Holy Qur'an
QIYAM - Standing position in Salaah in which the Qira'at is performed
RAK'AH - A unit/cycle in Salaah
RASOOL - Messenger
RUKU - The bowing position in Salaah
SAHABA - The blessed Companions of the Messenger of Allah ﷺ
SAHIB-E-TARTEEB - A person who has missed five or less Fard Salaah since puberty, when the Salaah had become Fard
SALAM - closing words of Salaah as-Salamu 'alaykum wa Rehmatullah
SHAHEED - Martyr
SHATTAAN - Satan, Devil
SHARIAT - Islamic Law
SHAYKH - Spiritual guide
SHIRK - Polytheism - To associate partners with Allah
SUNNAT - Acts performed by the Holy Prophet ﷺ
SURAH - Chapter of the Glorious Qur'an
SUTRA - A stick or an object placed in front of the musalli for permissibility for others to walk across.
TAAWWUZ - Seeking refuge in Allah: A'oodhu billahi minash shaytanir rajeem
TAHARAH - Purity; removal of impurity
TAKHIR - To say, 'Allahu Akbar'
TASBEEH - To say, 'SubhanAllah'
TASHAHHUD - Testifying to the oneness of Allah; also reading 'At-tahyyat' whilst in the Qada'h position
TASMIYAH - To say, 'Bismillahir Rehmanir Raheem'
TAZZIYAT - Comfort and sorrow for the relatives of the dead
ULEMA - Plural for Allam
WAHI - Revelation of the Holy Quran to the Prophets
WAJIB - Obligation, though less than a Farz
WALI - Friend of Allah
ZAWAAL - Mid-Day

FIQH TERMINOLOGY

1. **Farz(dh)** - **Obligatory**: An act commanded by Allah in the Holy Qur'an is known as Farz. The following explains a Farz in detail:
 - a. An act that is obligatory to be executed
 - b. It has been proven by rigorously authenticated texts
 - c. The denial of any Farz renders one to come out of the folds of Islam.
 - d. If one omits to perform any Farz without any valid shari'i reason, then such a person becomes a *fasiq* (transgressor) and the person is regarded as a major sinner.
- [Fatawa-e-Razawiyyah - Vol. 2, Pg. 194]
2. **Wajib** - **Necessary**: An act that is almost as compulsory as a Farz. The Messenger of Allah ﷺ never omitted it. It is a graded second, below a Farz in its necessity.
 - An act that is compulsory to do.
 - b. It is proven by religious arguments through ijthad.
 - c. One who denies a Wajib is misguided.
 - d. If one omits a Wajib without any valid shari'i reason, then he is a transgressor and liable for the punishment of Hell.
 - e. To miss a Wajib once (deliberately, without any valid reason) is a minor sin (*Gناه-e-Sughira*). However, persistently omitting a Wajib shall turn it into a major sin (*Gناه-e-Kabira*).
3. **Sunnat-e-Mu'akkadah**: "Sunnat" generally means: an act done or liked by the Messenger of Allah ﷺ in relation to worship. One shall gain reward for performing a Sunnah, but there is no sin of one omits it. However, to continually omit it is a sin, and if one shows dissatisfaction to a Sunnah, then this is *kufri* (disbelief).
 - a. **Sunnat-e-Mu'akkadah** is an act necessary to perform.
 - b. An act that was always performed by the Messenger of Allah ﷺ, but occasionally omitted so as to differentiate from something that is Wajib.

- c. One gains the displeasure of Allah Most High and His Beloved Prophet ﷺ if a Sunnat-e-Mu'akkadah is omitted even if it is occasionally. Thus, making it a habit to omit a Sunnat-e-Mu'akkadah is an act of earning even more displeasure of Allah and His Beloved and inevitably, one becomes liable for punishment.
 - d. The status of a Sunnat-e-Mu'akkadah is near a Wajib.
 - e. Sunnat-e-Mu'akkadah is sometimes known as Sunnat-e-Huda.
4. **Sunnat-e-Chayr Mu'akkadah:**
- a. If it is performed one shall reap reward.
 - b. The Messenger of Allah ﷺ had performed such an act, but also omitted it without any reason.
 - c. To omit a Sunnat-e-Chayr Mu'akkadah is disliked in the Islamic Law (Shar'ah). However, one is not punished for this.
 - d. Sunnat-e-Chayr Mu'akkadah is also known as Sunnat-e-Zaw'id.
5. **Mustahab – desirable acts:**
- a. An act that is appreciated by the Sacred Islamic Law (Shar'ah)
 - b. There is no harm if one omits it
 - c. One gains reward for doing it, but one is not punished for omitting it.
6. **Mubah:**
- a. An act that is neither commanded nor prohibited by the Shar'ah.
 - b. There is no reward for doing it, and no punishment or omitting it.
7. **Haram – Unlawful:**
- a. Totally forbidden in Islam.
 - b. Proven by rigorously authenticated texts.
 - c. Anyone who denies something proven from the Qur'an and Hadith is be Haram, becomes a kafir.
 - d. If this act is committed deliberately and intentionally, even once, then such a person is a transgressor (fasiq), and has committed a major sin (gunah-e-kabira). Thus, such a person shall be punished.

- e. To refrain from such acts is rewarded.
 - f. Haram is considered the opposite of Farz.
8. **Makruh-e-Tehrimi:** "Makruh" generally means something that is not desirable i.e. something that is disliked by the Islamic Law.
- a. Makruh-e-Tehrimi is something that is essential to refrain from.
 - b. To do an act that is Makruh-e-Tehrimi is a sin and against the commands of the Shar'ah.
 - c. Anyone who does it is a *fasiq*, and will be punished.
 - d. There is reward to refrain from such acts.
 - e. If such acts are done once, then they are not classed as a major sin. However, to persevere on such acts does turn it into a major sin (*Gunah-e-Kabira*).
 - f. It is considered the opposite of a Wajib.
9. **Ist'ath:**
- a. An act that is necessary to avoid.
 - b. It is considered the opposite of Sunnat-e-Mu'akkadah.
10. **Makruh-e-Tanzih:**
- a. An act that is disliked by the Shar'ah.
 - b. If this act is done, then there is no sin or punishment. However, it is bad to make it a habit of doing such an act.
 - c. One gains reward for not doing it.
 - d. It is considered the opposite of Sunnat-e-Chayr Mu'akkadah.
11. **Khlafe-Awla:**
- a. It is best to avoid such acts, but if done then there is no sin or punishment.
- It is considered the opposite of Mustahab.

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3	Tirmidhi	21	<i>Bab Ma ja'a fi-Haya'</i>
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4	Mishkat	463	<i>Kitabul Fitan</i>
5	Mishkat	533	<i>Bab fi-Mu'jizat</i>
6	Bukhari	35	<i>Kitabul Windu'</i>
7	Bukhari	1	<i>Kitabul Ahdan</i>
8	Mishkat	541	<i>Bab fi-Mu'jizat</i>
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2	Ma'āthir al-Chayb (al-Tafīr al-Kabir)	Imam Muhammad Fakhr al-Dīn al-Rāzī	544 AH	606 AH
3	Tafīr al-Baydawī	Al-Qadī Nasir al-Dīn 'Umar al-Baydawī	-----	665 AH
4	Al-Tafīr al-Khazim	'Ala al-Dīn 'Alī ibn Muhammad al-Baghdadī 1) Imam Jalal al-Dīn 'Abd al-Rahman ibn 'Abu Bakr al-Shaybī	666 AH	725 AH
5	Tafīr al-Jalālī	2) Imam Jalal al-Dīn Ahmad ibn Muhammad Mahallī al-Shāfi'i al-'Arīf Bīlāh Shaykh Ahmad al-Sawī al-Ma'likī	840 AH	911 AH
6	Al-Tafīr al-Sawī	Shaykh Ahmad Mulla Jiwān	791 AH	864 AH
7	Al-Tafīr al-Ahmadīyāh	Shaykh 'Abd al-'Azīz Muḥaddith-e-Dahlawī	1048 AH	1130 AH
8	Al-Tafīr al-'Azīzī	Shaykh Na'im al-Dīn al-Muradabadi	1159 AH	1239 AH
9	Tafīr Khawān al-'Irān	Imam Abu Abdullah Muhammad ibn Isma'il al-Bukhārī	1300 AH	1367 AH
10	Sahih al-Bukhārī	Imam Abu al-Fuṣayl Muṣṭafī ibn Hajjaj al-Qushayrī	194 AH	--- AH
11	Sahih Muslim	Imam Abu Dawūd Sulayman ibn 'As'ath Sajistari	204 AH	261 AH
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13	Jam' al-Tirmidhi	Imam Abu 'Isa Muhammad	209 AH	279 AH

		Imam Abu 'Abd al-Rahman Ahmad ibn Shu'ayb al-Nasafi		
14	Sunan Nasafi	Imam Abu 'Abdullah Muhammad ibn Yazid ibn Majah Qazwini	215 AH	303 AH
15	Sunan Ibn Majah	Imam Abu 'Abdullah Malik ibn Anas al-Ash'abi	209 AH	273 AH
16	Muwatta Imam Malik	Abu Muhammad 'Abdullah ibn 'Abd al-Rehman al-Darimi	93 AH	179 AH
17	Sunan al-Darimi	Abu al-Hasan 'Ali ibn 'Umar Darquṭni	181 AH	255 AH
18	Sunan Darquṭni	Shaykh Wali al-Dīn Muhammad ibn 'Abdullah al-Khatib al-Tabrezi	305 AH	385 AH
19	Mishkat al-Masabih	Abu Bakr Ahmad ibn Husain al-Bayhaqi	-----	740 AH
20	Al-Bayhaqi	Imam Abu 'Abdullah Ahmad ibn Hanbal	384 AH	458 AH
21	Musnad Imam Ahmed	Abu Muhammad al-Husain ibn Mas'ud Faraz' al-Baghawi	164 AH	241 AH
22	Sheikh al-Sunrah	Imam Muhammad ibn al-Hasan al-Shalrani	---	516 AH
23	Muwatta Imam Muhammad	Imam Abu Ja'far Ahmad ibn Muhammad al-Tahawi	132 AH	189 AH
24	Sheikh Ma'awi al-Akbar	Abu al-Qasim Sulaiman ibn Ahmad al-Tabrani	229 AH	321 AH
25	Al-Mur'jam	Imam Badr al-Dīn Mahmud al-'Aini	260 AH	360 AH
26	'Umdat al-Qari	Imam Abu Zakariyyah Muhyiddin Yahya ibn Sharaf al-Nawawi	762 AH	855 AH
27	Sheikh al-Imam al-Nawawi	Imam Mulla 'Ali al-Qari ibn Sulayman Muhammad	631 AH	676 AH
28	Mirqat al-Mafatih	Shaykh 'Abd al-Haq Muḥaddith-e-Dahlawī	-----	1014 AH
29	Asfi'ah al-Lam'at	Al-Imam al-'Azam Abu Hanifa Nu'man ibn Thabit	958 AH	1052 AH
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32	Al-Aqr'id al-Nasafiyyah	Abu Ḥabīb 'Umar ibn Muḥammad al-Nasafi	461 AH	537 AH
33	Sharh al-Aqr'id al-Nasafiyyah	'Allama Sa'd al-Dīn Ma'sūd ibn 'Umar al-Tafazzani	722 AH	792 AH
34	Radd al-Muhar	Imam al-Sayyid Muḥammad Amin ibn Abidin al-Shami	1198 AH	1253 AH
■	Al-Durr al-Muthar	Shaykh 'Ala al-Dīn Muḥammad ibn 'Alī al-Haskafi	1025 AH	1088 AH
36	Tanwir al-Absar	Shaykh al-Islām Muḥammad ibn 'Abdullāh al-Ghuzza al-Tumaraṣṣhi	939 AH	1004 AH
37	Bada'i al-Sana'i	Malik al-'Ulama Abu Bakr ibn Ma'sūd al-Kasani	————	587 AH
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43	Al-Kifayah	Imam Jalal al-Dīn al-Khawarizmi	————	————
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FAQIH-E-MILLAT'S ADVICE TO STUDENTS OF THE SACRED KNOWLEDGE

1. Serving the *deen* with sincerity (only for the sake of gaining the pleasure of Allah ﷻ) should be your sole purpose and aim of your life. Do not make hoarding wealth and gaining money as your aim and objective.
2. Do not become a scholar just to serve the Masjid or the Madrasah. Become a scholar in its true meaning: as a vice-regent and an heir of the Messenger of Allah ﷺ. This should be such that one should always be anxious and worried about propagating Islam and the doctrines of the Ahl-us-Sunnah, and always strive hard for this; as was the life of the Messenger of Allah ﷺ.
3. Alongside reciting the Holy Qur'an and studying the Ahadith, study *fiqh* (Islamic jurisprudence) in depth, as in the sight of Allah ﷻ and His Beloved Messenger ﷺ the greatest scholar is he who has been bestowed with superlative knowledge pertaining the *deen* (*fiqh*), even though someone else may be a specialist expert in the fields of Qur'an and Hadith. [Fatawa-e-Razawiyah - Vol. 4, Pg. 572]
4. To become a scholar in its true meaning, it is incumbent that one studies the books of the scholars of the Ahl-us-Sunnah fraternity, especially those books authored by Imam Ahmed Raza Khan.
5. Do not think of merely receiving a certificate of graduation in the 'Alim field ■ enough, but in fact engage in learning knowledge throughout your life. Be certain that during the years of seeking knowledge (being a student) one is only preparing himself with sufficient tools to be able to acquire knowledge in the future. It is only after this time period that in reality one embarks his journey in acquiring the sacred knowledge.

6. Become a scholar who acts upon his knowledge, and also work tirelessly day and night to inculcate others to acquire knowledge, and act upon it.
7. Flee and 'run-away' from a transgressor, misguided, and a greedy 'scholar' (who is always in pursuit of wealth) ■ you would flee from a lion or even more, as a lion shall take our life, but this shall destroy your faith.
8. Do not ever show hypocrisy in relation to the *deen*; Make speaking the truth the emblem of your life.
9. Instead of saving money in the bank, spend it and re-invest this money in profitable businesses of the *deen*; write and compile books, publish them to propagate the teachings of Islam and the doctrines of Ahl-us-Sunnah as much as possible. Have certainty and affirm your belief in the fact that when those who do not work for the *deen*, in fact even those who go against the commands of Allah ﷻ and His Beloved Messenger ﷺ, when even such people receive sustenance and provisions, you shall never remain in hunger.
10. Fulfilling the rights of your teacher should be at the forefront of the rights of any other Muslims. Never inflict any pain to your teacher otherwise you shall remain deprived of the blessings of the sacred knowledge. [Khutbat-e-Muharram - Pgs. 542-3]

Qaseedah-e-Burda Shareef

Marwalaqa Salli wa Sallim Da'iman Abada
 'Ala Haabebika Khayril Khalaqi Kullihimi
 Huwal Hadeebul Iadhi Turja Shafa' aruhu
 Li-kulli Hawlin Minad Akwaal Maqbulimi
 Ya Akramul Khalaqi Ma ji Man Aloodhu bhi
 Sineka 'inda Huloolil Hadithil 'Aini
 Muhammadan ■ Sayyidul Karimayni waht-Thaqalay-
 ni wal Farzeqayni min 'Uthud wa min 'Ajami
 Fa-Inna min Jodiked Durra wa Daratadha
 Wa min 'Uloomika Yimzal Ladhil wal Qalam
 Thummar Rida 'an Abi Bakr wa 'an Umar
 Wa 'an Aliyyu wa 'an 'Uthman wa Dil Karami
 Ya Rabbi bil-Mustafa ■ buligh Maqasidina
 Waqlir lana wa Mada Ya Wasi'al Karami
 Faghfir li-Nashidha waqlir li-Qar'ih
 Sa-adukal Khayra Ya Dhal-Jood wal Karami

Salam to our Beloved Prophet ﷺ

Mustafa Jaan-e-Rehmat pe Lakho(n) Salaam
 Shari-e-e-Bazm-e-Hidayat pe Lakho(n) Salaam
 Jis Sulhahi Ghadi Chama Ka Tayba Ka Chanda
 Us Dil Afroz Saad pe Lakho(n) Salaam
 Door-o-Nazdek ke Surme wale wo Kaam
 Kaam-e-Laa'l-e-Karamat pe Lakho(n) Salaam
 Jis ke maathie Shafiqat ke Sehra Raha
 Us Jabeen-e-Saadat pe Lakho(n) Salaam
 Wo Zuban jis ka Sab Kun ki Kunji Kahai(n)
 Us ki Naqaz Hukoomat pe Lakho(n) Salaam
 Shah-e-Asra ke Doolha pe Daa'im Durood
 Nausha-e-Bazm-e-Jamat pe Lakho(n) Salaam
 Wo Daso(n) jin ko Jamat ka Mujida Mila
 Us Muqaddas Jama'at pe Lakho(n) Salaam
 Chawh-e-A'zam e Imamat Tuqa waz Nuga
 Jalwa-e-Sham-e-Qudrat pe Lakho(n) Salaam
 Aik mera hi Rahmat pe Da'wa Nah
 Shah ki Saari Ummat pe Lakho(n) Salaam
 Kaash Mehsar me jab un ki Aamad ho Aur
 Bhejne Sab un ki Shaukat pe Lakho(n) Salaam
 Mujh se Khatmat ke Qudsi Kahai(n) Ho Raza
 Mustafa Jaan-e-Rehmat pe Lakho(n) Salaam,
 Sham-e-Bazm-e-Hidayat pe Lakho(n) Salaam

Supplication in the Court of Allah

Ya Ilahi har jagha Teri Aza ka Saath ho
 jab Pade Mushkil Shah-e-Mashkil Kushi ka Saath ho
 Ya Ilahi bhool jantu(n) Noz'a ki Takleef ko
 Shaadiy-e-Deedar Hasm-e-Mustafa ﷺ ka Saath ho
 Ya Ilahi jab Zulwane Bahar Aya(n) Pyas se
 Sahib-e-Kawthar Shah-e-Jood-e-Aza ka Saath ho
 Ya Ilahi Charniy-e-Mahshar se jab Bhark Badan
 Daaman-e-Mehboob ki Thandi Hawa ka Saath ho
 Ya Ilahi jab Chaloo(n) Tarek Raah-e-Pul Sirat
 Afsaab-e-Hashimi Noor-ul-Huda ka Saath ho
 Ya Ilahi jab Sar-e-Shamsar par Chalna pade
 Rabbi Salim kehte wale Gharzuda ka Saath ho
 Ya Ilahi jo Dua'at(n) Nayk ham Tujh se Kare
 Qudsiyot(n) ke Lab se Ameen Rabana ka Saath ho
 Ya Ilahi jab Raza Khaab-e-Ghira(n) se Sar Uthaye
 Darulat-e-Baydar 'Ishq-e-Mustafa ﷺ ka Saath ho

...Ameen

Durud-e-Tunajina

الأمير علي بن أبي طالب ومولانا محمد بن عبد الله بن علي بن أبي طالب الكرمي وال
 فريت وتوفي قاتل بها جميع المذاهب وتطوّر بها من جميع الصغائر وتكونت بها
 وكذلك أهل اللزجات وتبينها بها أقصى الصغائر ومن جميع المذاهب التي في المصنف
 بهذا الصغائر التي على كل شيء في المصنف

Durud-e-Taj

[illegible]

عَلَى اللَّهِ عِلِّيُّ الْأَمْرِ وَالَّذِي عَلَى اللَّهِ عَيْبُهُ وَيَسْتَرْعِيهِ عَمَلُهُ يَا أَرْسَلْنَاكَ بِالْحَقِّ

Daily Dua (Supplications)

Enter the toilet using the left foot and recite:

وَالْحَمْدُ لِلَّهِ الْمَوْلَىٰ إِلَٰهِيكَ وَمَنَافِعُ الْكَفَىٰ وَالْجَنَّةِ الْكَافِيَّةِ

"O Allah! I seek refuge in You from the male and female evil spirits."

Exit the toilet using the right foot and recite:

آدم بن محمد بن أبي العباس علي الأدي وعالم

"All praise is for Allah Who took away from me my difficulties and provided me with ease."

Enter the Masjid using the right foot and recite:

الماء في ابواب رحمتك

"O Allah! Open for me the doors of Your mercy."

Exit the Masjid using the left foot and recite:

وَالْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَكُونَا لَهُ شُكْرًا إِلَّا بِفَضْلِكَ يَا فَضِيلُ

"O Allah! I ask You of Your bounty and Your mercy."

Dua before travelling

يَسْئَلُكَ اللَّهُ بِمَا لَمْ يَحْصَاهُ وَمَا لَمْ يَنْصُرْكَ - يَا أَيُّهَا اللَّهُ إِنِّي أَسْأَلُكَ بِمَا لَا أَعْلَمُ

"Exalted is He Who has made this easy for us to use and we would not have been able to attain it. Verily, we shall return to Him."

Dua when looking into the mirror

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَا لَا أَعْلَمُ

"O Allah! You have made my appearance beautiful, so make my character beautiful as well."

Leave the house using the left foot and recite

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

"Allah in the Name of, I relied on Allah as there is no strength or power except from Allah."

Dua before eating

بِسْمِ اللَّهِ وَعَلَى بَرَكَاتِهِ

"Allah in the Name of and with the blessings of Allah."

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